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STRENGTH AND TENDERNESS.

SAUL and Jonathan . . . . were swifter than eagles, they were stronger than lions . . . . . . I am distressed for thee, my brother Jonathan . . . . thy love to me was wonderful, passing the love of women.—2 Samuel i. 23, 26.

JONATHAN, the son of Saul, is one of the most pleasing figures in Jewish history. The Old Testament, which is so scrupulously honest in describing the failings as well as the virtues of its heroes, has nothing but good to say of Jonathan. He is known to us mainly as the friend of David, but the greatness of the shepherd king must not make us blind to the true greatness of his friend, in whose character were so beautifully blended masculine strength and womanly tenderness. His noble figure stands out from the sacred page as an early forecast of the knight of the Middle Ages, who, sword in hand and love in heart, rode forth to right the wrong and rescue the distressed.

Jonathan is first introduced to us, a young man of some thirty years, in command of a thousand men at Gibeah. At a time when Saul and his people were sorely pressed by the Philistines, Jonathan sent a thrill through Israelites and Philistines alike by smiting the Philistine garrison at Geba. The Philistines were furious and poured across the frontier in great numbers. The Israelites, deficient in discipline and almost without arms, were unable to take the open field. Conscious, perhaps, that it was his own exploit that had renewed hostilities, and ever eager for adventure, Jonathan secretly resolved to visit the enemy's outpost. He took with him only one companion, his armour-bearer, who, as the Bible simply puts it, "loved him." As they scrambled across the rocky defile which separated the two forces, the Philistine sentinels sighted them, and with a scoff invited them to ascend. Reaching the top Jonathan drew his sword and laid about him valiantly. In a few

minutes twenty men lay dead. The Philistines, thinking themselves surprised and outnumbered, fled fighting with each other in all directions. Seeing the commotion from the other side of the defile Saul hastened to the scene and pursued the enemy with great slaughter. Jonathan was thus the cause of Israel's first success for many years. A valiant man we find him, brave even to rashness; yet also one who inspired even his armour-bearer with love and affection.

On the morning of the battle Saul in a fit of silly superstition had pronounced a curse on any one who should eat food before evening. When Jonathan heard it, he spoke out his mind with soldier-like bluntness, justly blaming the king for an order which had rendered his men too faint to follow up the victory: but, as he had unwittingly laid himself under the curse by eating wild honey on the way from the battle, he confessed what he had done; and would have certainly fallen a victim to Saul's rash oath, had not the army risen up in protest and dared the king to put to death one who "had wrought this great salvation in Israel." Jonathan, like a good soldier, openly denounced bad generalship, yet humbly submitted to discipline. He was bold; he was also humble.

In one of the many campaigns against the Philistines, David, the son of Jesse, passed at one step from obscurity to fame by slaying in single combat Goliath the giant of Gath. When presented at court he won the love of Jonathan at first sight. "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." As a soldier to a soldier, he was drawn to David by his splendid act of prowess, by the strong manly bearing of one who faced lions and bears in the open. But there is here something more than mere homage to superior valour. What we have here is the swift rushing together of two souls both capable of strong affection, instantly seeing in one another a kindred spirit, the heart of the one throwing itself unreservedly into the larger nature of the other. Jonathan's friendship was no mere patronage such as a king's son might show to a peasant lad, but a friendship full and free. He took David that same day, gave him his own royal robe and accoutrements, and made him his friend at court. Such unhesitating trust and spontaneous generosity might well forge between them a link of undying friendship. "Jonathan and David made a covenant because he loved him as his own

soul." David was not an old friend nor one whose adoption he had tried, yet he "grappled him to his soul with hoops of steel." He loved boldly as a man, yet tenderly also as a woman.

Moreover, in making this friendship Jonathan made a great sacrifice. Though David was advanced to the command of the army and was soon hailed by the people as the future king, the son and heir of Saul showed no grudge or jealousy. Saul, on the contrary, "eyed David from that day forward." He sought his life with javelins, insulted him by broken promises, and banished him from court. Expecting, it may be, that Jonathan would rejoice in the removal of one who stood in the way of his own advancement, he communed with Jonathan and his servants to slay David. Here again the character of Jonathan comes out in all its strength and beauty. Not only did he refuse to listen to Saul's suggestion, but he was bold enough to argue with the king, showing him that David was no enemy but a proved benefactor of king and kingdom. For the time Saul was convinced and restored David to favour. But another victory won by David over the Philistines roused his slumbering hate, and David, barely escaping the royal javelin, fled from the palace. Jonathan, who, it would appear, was absent from court at the time of the quarrel, meets David secretly, and, while nobly unwilling to believe evil of his father, is ready to aid his friend. Though warned by David that the king might speak roughly to him, he does not shrink from testing Saul's feeling by taking David's part at the royal table. Saul taunts him with his friendship for the son of Jesse, and scoffs at his weakness in helping one whose advancement meant his own ruin. Jonathan stands firm and is answered with a javelin. Rising from the table in fierce anger, he hastens to tell David of Saul's continued enmity. Outside the city the two friends swore eternal friendship and parted. Bold even to gainsaying the king at his own table, passionate against wrong even to 'fierce anger', Jonathan was also tender and affectionate. "They kissed one another, and wept one with another, until David exceeded." Once again the friends met. Saul was now at open war with David, yet Jonathan left his father's camp and met David in the wood of Ziph. He "strengthened his hand in God," assured him of his succession to the throne and of his own devotion. Having prayed together, they parted—never to meet again.

Jonathan had lived a soldier's life. He died a soldier's death on the fatal field of Gilboa. In the passionate elegy composed by

David on this occasion are set side by side those qualities of strength and tenderness which blended so beautifully in the character of Jonathan. "The bow of Jonathan turned not back." "They were swifter than eagles, they were stronger than lions." "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

It is in such a blending of the tender with the strong that true greatness lies. In some men the tender exceeds and tends to weakness and sentiment; in others the strong exceeds and tends to pride and sternness. In the truly great, who win at once our reverence and our love, the balance is more just. It may be too fanciful to say with Coleridge that "there is something feminine in the countenances of men of genius," yet with reason we may say that in the perfect man there is something of a woman's tenderness, and in the perfect woman something of the strength of a man. The Apostle John was one in whom the spark of ambition was tempered by the glow of affection; he was a 'son of thunder' yet the disciple whom Jesus loved. Paul's indomitable will and enthusiasm for right were accompanied by boundless love and overflowing sympathy. To preach the Gospel he faced all manner of peril and hardship, yet he writes to his converts with the tender solicitude and yearning love of a mother. Luther was a bold, outspoken German. He nailed his theses to the church door at Wittenberg and defied the Pope by burning his edict under the oak-tree. He sounded the trumpet call to liberty. "I am resolved to enter Worms," he said, "although as many devils should set at me as there are tiles on the housetops." A man of massive energy, of mental robustness, of unflinching courage, he was a leader of men. Yet we know also his broad human sympathy and affectionate simplicity. He was devoted to his friends and speaks with infinite tenderness of his beloved Catherine von Bora and her children. To him might fitly be applied the eloquent words of George Eliot in *Daniel Deronda*—"a mind consciously, energetically moving with the larger march of human destinies, but none the less full of conscience and tender heart for the footsteps that tread near and need a leaning-place." General Gordon was a fearless soldier, stern in his beliefs and often in his manners, yet he was passionately devoted to his sister and took a keen interest in London's ragged children. In Charles Kingsley we have a noble type of English manhood. Our century owes much to his outspoken denunciation of

social evils and his heroic defence of the downtrodden. Yet he was as tender as he was strong. His home was the abode of sweetest love; his friends adored him; and through his letters there runs a tender strain of exquisite feeling.

This type of gentle manhood is pre-eminently the creation of Christianity. The pagan ideal was the hero who cared only for military glory and had no pity for the weak and the poor; the Christian ideal is the saint who seeks righteousness with all the sternness of a man and yet is humble and compassionate towards his fellows. The strength of paganism was self-assertion: the strength of Christianity is self-sacrifice. "The ideal knight of the Crusades and of chivalry, uniting all the force and fire of the ancient warrior with all the tenderness and humility of the Christian saint, sprang from the conjunction of the two streams of religious and of military feeling" (Lecky). Hence in the poets of Christendom, the true 'seers' of character and guardians of the ideal, we find again and again expressed this ideal blending in character of the tender and the strong. Spenser, who might well have been thinking of his friend Sir Philip Sydney, that heroic knight whose dying act of kindliness is of undying memory, writes of his Faery Knight as one in whom

> " A sweet regard and amiable grace
> Mixéd with manly sternness."

So Shakspere of one of his finest characters—

> " His life was gentle and the elements
> So mix'd in him that Nature might stand up
> And say to all the world, 'This was a man!' "

In the *Character of the Happy Warrior*—a poem akin to the antique, yet truly Christian in spirit,—Wordsworth paints the 'generous spirit' as one who rises manfully above pain and struggle, yet by these is "rendered more compassionate" and "more alive to tenderness." Called to high office or to battle for the right, he is equal to the need, yet clings to the simple joys of home.

> " He who though thus endued as with a sense
> And faculty for storm and turbulence,
> Is yet a soul whose master-bias leans
> To homefelt pleasures and to gentle scenes."

Lastly, in Tennyson is shadowed forth the same ideal—the Christian knight in whom severe morality unites with love of beauty, loftiness

of mind with tenderness of feeling, gravity with mildness, magnanimity with human kindliness. Thus in the *Idylls* the poet speaks of

"That gentleness
Which when it weds with manhood makes a man;"

and again in the *In Memoriam*—

"Seraphic intellect and force
To seize and throw the doubts of man;
Impassioned logic which outran
The hearer in its fiery course:"

"And manhood fused with female grace
In such a sort the child would twine
A trustful hand, unasked, in thine,
And find his comfort in thy face."

All study of character leads us to Christ. The perfection of Christ's character may be expressed in many ways; and it may be expressed in this way—that it was perfectly balanced. There was in it no exaggerated impulse, no deficient virtue. He was *the* Son of Man, above all types, above all idiosyncrasies. In other men it is not difficult to lay the finger on some quality that is too prominent, some mood that is too frequent; but in Jesus we cannot find any quality too strong or any mood too marked. There is a perfect blending of sorrow and joy, of anger and pity, of storm and calm, of strength and tenderness. He denounced the Pharisees with a prophet's fearlessness; yet he wept over their city with tenderest compassion. His moral teaching was stern and difficult; yet he pointed his hearers for a lesson to the lilies and the birds. He calmly and sternly put out the hired mourners, and, taking the little girl by the hand, commanded that something should be given her to eat. In righteous anger he cleansed the Temple, overturning the tables of the money-changers and driving out the traders with a knotted cord; from the Temple he went with his disciples to the loving friends at Bethany. He set his face steadfastly to go to Jerusalem, yet as he went he healed the sick and comforted his followers. He stood unmoved before priest and governor, yet on the cross he prayed, "Father, forgive them." In Christ there was at once infinite Love and infinite Strength; the work which Love began only Strength could finish. Never did Tennyson pen a line more true or beautiful than this—

"Strong Son of God, Immortal Love."

From men to Christ, from Christ to God. The rude mind cannot easily think of power united with benignity, and so it conceived the

Invisible as having the power to harm but not the will to help. The Hebrew had learned above all to call God holy, recognizing that His power was guided by righteousness, and His judgment tempered by mercy. "Strength and beauty are in His sanctuary." But it was Christ, himself "the image of the invisible God," who revealed to men God the Father—God strong in power and stern toward the unrepenting, the Father plenteous in mercy, loving the world even to sacrifice. "The All-Great is the All-Loving too."

JOHN LENDRUM.

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*THE PLACE OF HINDUISM IN THE STORY OF THE WORLD.**

IT is often useful to take a bird's eye view. For those who try to master any large subject, whether material or moral, such a view is indispensable at some stage, perhaps at many stages, of their inquiries. Men who are accustomed to traverse intricate hills or to visit strange cities know both the pleasure and the profit of reaching the loftiest point they can. When, from that point, they carefully observe what lies spread below, they get an idea of the entire landscape, or the entire city, which may not only be much enjoyed but also be practically useful. They know now *how the land lies.* They know in a general way the direction of what remains of their journey. They can appreciate better than before any information that may come to them. They can go forward with some confidence that in due time they will come to understand much of what at first sight is intricate and puzzling. In all this the outward physical thing is the mirror of the inward and the spiritual. In matters of moral or religious or historical inquiry, bird's eye views have, to the rightly instructed mind, not only their inspiring pleasure but their practical advantage. No doubt they may be useless or even injurious to those who employ them wrongly; but if well applied they are always profitable, and for many purposes they are indispensable.

Therefore it is well that the subject which I bring before you now should engage the thought of all who love India and more particularly of India's sons. Be their present creed or social connection what it may, the great mass of belief and thought and

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* A lecture delivered in the Anderson Hall, Madras.

custom which we vaguely sum up in the term 'Hinduism' ought not to be to them—if there be anything right-minded in them it cannot be—a matter of indifference. It is the main product of the thought of India. It has greatly influenced even those dwellers in India who have never been within its bounds or have expressly betaken themselves beyond them. For the large majority of the people it is the all-powerful force which has made them what they are. Whatever else it be it can never be regarded as insignificant. What, then, is the relation in which it stands to other schemes of thought and life? Can we get to a point of view from which we may see it to have a place among the heights and hollows of the spiritual world and may see what that place is?

In one way at least Hinduism readily lends itself to an inquiry of the kind. It makes no profession of being a guide for the thought or the life of all men. It stands avowedly apart, content to belong to this land and allowing that other forms of belief and rules of life are good for men of other lands. How then does what is good and true about it stand related to what is good and true in the creeds and customs by which, either in the past or in the present, the men of other lands have had their thoughts directed and their characters formed?

To look at Hinduism thus is emphatically to take a bird's eye view of it. It is not to enter into details about it. It is not to pass any judgment on it. It is not either to praise it or to find fault with it. It is simply to see, if possible, what purpose it serves and what place it fills in the whole tangled mass of facts of which the story of mankind is made up.

Such an inquiry canhave no interest, and in fact no meaning, to those who acknowledge no divine element in the universe or in the history of man—to those who regard all that men perceive and all that they are as a thing meaningless and inert which has no soul to animate or ruler to direct it. That, however, is not the attitude which most of you, at least in theory, take up. If I have any hearers who do take up this attitude, I can only say that to-night at all events I have nothing that I wish to say to them. But you hold that in creation and in the story of the world there is something somehow that has a meaning and is divine, define that something as we may. If so, such a general view as I propose to take, or rather as I propose to put you in the way of taking for yourselves, must have an interest. And if it leads to the perception of any fragment of truth it must have profit also.

Now, the very first step towards any such inquiry is to give full acknowledgment to two kindred truths. These truths are that it is but a mere fragment of this divine element in the universe that we are able at any time to perceive, and, further, that the little we can perceive shows the plan of the moral world to be something that differs,—differs enormously, differs radically,—from what we suppose beforehand that it must be.

These two truths are very elementary. I suppose that they are accepted in words by every one. Nevertheless the moment that men grow earnest, whether in speculation or in practical religious inquiry, both these truths are nearly always cast aside and forgotten. In most cases men who are in earnest put their thoughts together as if they knew the whole, while verbally they admit that they know but a little part. At the same time they read their preconceived ideas into the very little that they know. What is needed is not only to admit these two, perhaps disappointing yet undeniable, truths, but to carry them along with us in those struggles for a spiritual resting place on which our whole moral wellbeing depends.

Suppose, again, that our traveller has reached a commanding point of view upon the mountain. Suppose that while he stands there the larger part of the range around and below is wrapped in impenetrable mist. Here and there a hilltop, here and there the distant plain, and in some few parts a valley that leads down to it;—this is all that he can see. Suppose, too, that the little that he sees differs widely from what he expected it to be. There are barren tracts where he looked for smiling fields bright with the abodes of men. There are rugged precipices on the hillsides which he had pictured to himself as gentle slopes. Of all that he beholds scarcely anything is like what he had made up his mind that it must be. How in such circumstances is he to act? It needs but simple common sense to tell, so far as this material affair is concerned. Plainly our traveller must narrowly observe the points that are disclosed and let their direction and their slope form his idea of all that is hidden from his view. The idea thus formed may be incorrect in some respects, but it is the best idea, in fact it is the only one, that it is possible to form. And plainly, as he travels on, he must take account of the facts as they are, so far as they are known to him. It is of no use to dwell now on what he once supposed that the facts must be. If he marches down what he sees to be a precipice, on the ground that he expected its place to be occupied by

a grassy slope, his destruction is not far away. He must take if need be the winding path. He must patiently and slowly trace it in all its deviations according to the idea he has formed from his lofty stand-point of the whole lie of the land. There exists no other plan by which he need have any hope of travelling safely. He must adapt his course to facts as he has seen that they are. He has nothing to do now with what he once believed or hoped that they would be.

All this, obvious though it be, is too commonly neglected in things moral and spiritual. Among the material mountains who is there that would even dream of acting differently? But is there one earnest man out of ten who applies what he ought thus to have learnt from the material creation when he journeys among the mountains of moral and spiritual realities?

Let us acknowledge, then, as the practical basis of all inquiry how large a portion of the divine meaning of the universe is hopelessly hidden from our gaze—how many questions there are to which no answer can be got, certainly in this state of being, perhaps in any state we may ever pass into,—and that, too, even though many of them are questions which a seriously disposed inquirer finds it impossible to refrain from asking. The following remarks on one of these insoluble problems by a great Christian thinker whose letters have recently been published, are well worth pondering: "I can only say that the very attempt to give an answer, that the very thought of an answer *by us* being conceivable, seems to me one which a reasonable being in our circumstances ought not to entertain. It seems to me one of those questions which can only be expressed by such a figure as a fly trying to get through a glass window, or a human being jumping into space; that is, it is almost impossible to express the futility of it. It is obvious that it is part of a wider subject, that it could not be answered *by itself,* that we should need to know a great many other things to have the power of answering. And what is the use of asking what we cannot know?"

As in the case of the traveller from whom much of the mountain range is hid by clouds or by the very lie of the hills themselves, so the utmost we can do is to acknowledge what is known and to set the proper value on it,—then to judge of what remains concealed as best we may by the slope and tendency of what has now become manifest. There is much in the story of the world that seems to us to have no meaning and much that it seems absurd for beings con-

stituted like us even to attempt to explain. What moral purpose is served or what worthy end accomplished through the summoning into conscious existence of the untold millions who after weary painful lives, never lighted by a single glow of any kind of aspiration, have passed away into the darkness? Or, if it be dimly conceivable that conscious being may have some value in itself, at least how can it be imagined to be consistent with the nature of a world in which a divine element of any kind is at work that high-built civilizations should be allowed to crumble into ruins while the descendants or successors of those who raised them are now but grovelling savages? And if natural pain and sorrow are felt when bearable to have their uses, at least is it not a mystery of mysteries that the nameless cruelties which men have borne at the hands of their fellow men should be permitted in a world which has any ruler or is growing towards any end? Let it be admitted frankly that these questions, and many more, are by us unanswerable. This, however, must not prevent us from seeing that some portions of the story of the world have a meaning which stands out distinctly even to our weak vision. It would be irrational in the last degree to refuse to admit what can be seen on the ground that there is much which cannot be seen.

Once more, let us acknowledge as part of the practical basis of all inquiry that the moment we look at the moral world as it is we see it to be widely different from what we should have expected it to be. Even those parts of its plan which can be seen are full of what appears to us to be contradiction and mistake. If we hold it to have a divine ruler, or a divine element of any kind, the method of ruling or of working is strange in the extreme.

Take but a few instances which are familiar and undeniable. There is the waste of material and of time. If there be an end in view in the story of the world, why do the generations pass without progress towards that end, and often surely with retrogression from it? Divinity of any kind must imply ability to mould the course of affairs at will; and yet if any object is attained as the human race wends its way across this worldly stage, centuries are spent on its attainment and how imperfectly is it attained at last! Not thus would you act, or I, if we had to construct a world—surely at least not thus if we had any love within us to guide our power. All that we can see of the actual guidance of the world at this point is different—is it not? from everything that our nature prompts us to anticipate.

Again, take the undeniable fact that whatever elements of good

are at work deteriorate and become corrupt when they take wide hold on men. Great thoughts, great ideals, lose their purity as soon as they are put in practice. Abuses and evils gather round them, nay become incorporated with them, until it often becomes a question to an earnest man whether the general welfare does not require the whole system to be swept away. There is no system of thought, no scheme of life, which does not thus become corrupt. So far as the system is concerned to which our thoughts are mainly directed for the present, such corruption is unmistakable. Whatever be the merits of Hinduism at the heart, countless evils, countless abuses, have got entangled with it which are eating away the best elements of good from the social life which it regulates and the characters which it forms. This is not the audience in which there is much probability that such a statement will be denied. Within the fold of Christendom there are many who not only object but are indignant when similar statements are made about Christianity. Their indignation arises, however, from simple confusion of thought. Be the inner merits of the Christian system what they may, that system as practically exemplified in any land or age has ever been full of error and has done evil as well as good to such as cling to it sincerely. Those who will be most angry with me for saying so yet make it an essential portion of their creed that for the larger part of the Christian era the whole Church was overmastered by deadly error, while those who deny that this was so are equally convinced that the most vigorous portion of the Church is being misled by deadly error now. Every section of Christendom believes in the corruption of all sections except itself. So true it is that the ideal of a system, be it Hinduism, Christianity, or what you please, is one thing and its practical exemplification as an active force another. And yet in a world supposed to be under divine control the mingled mass of good and evil is allowed to go upon its way, working harm on one side if benefit on others to those whose lives pass on beneath its influence. Is this not a riddle too strange for us to read? Is it not something as different as it well can be from what we should expect to prevail in a divinely ordered world?

Let me mention just one more of the strange things which present themselves in those portions of the government—of the story—of the world which we can see with some degree of clearness. It will bring us somewhat nearer than we have come as yet to our immediate subject. Whatever moral good there has been among men has not only been unspeakably slow in growth; it has also been

imperfect and one-sided in its character. The plan of the world may be seen to include this among its features,—that the excellencies which it must be supposed to be the aim of the divine power to produce in men are formed separately, not together,—at all events at first. Every good thing has begun by being one-sided. The divine influences at work do not produce by themselves a complete character. A character that is even approximately admirable on many sides, results only from the conscious effort of men, results only where men work so as to help God. Such fellow-workers with God are few and far between. They are rare exceptions among the people or race that they belong to. They scarcely affect the mass of the community of which they form an infinitesimal part. The communities, the nations, moulded as they have been by the influences which the Ruler of the world has set to work upon them, may have their excellencies; but such excellencies, even in the small degree that they exist anywhere, are scattered about among them,—one here, one there, everything moral left broken and incomplete. The race distinguished for its courage has little gentleness. The race full of affection has little patient steadiness. The race that is industrious and tenacious of its purpose is cruel and slow to sympathize. On all sides the good that it is possible to trace is broken up, its beauty therefore lost and its power to benefit reduced. So at least it seems to us. If we had the guidance of the moral world, how differently we should have arranged things!

Yet strange though such an arrangement is, it is perhaps here that we catch the earliest glimpse of an intelligible principle running through the story of the world. And here, too, as is the case so often, we find in nature a hint of the plan on which the moral world proceeds. This plan is, not altogether faintly, shadowed forth in the visible things around us, though custom has made it so familiar there that we never remark that it is strange. Has it ever struck you that the products of nature which are necessary for man's existence, or useful for the full development of his physcial well-being, are not to be found ready made and not to be found in any one place? The berries and the beasts of a single wood may afford subsistence to the savage. The moment that civilization—that is, the right development of man as the inhabitant and owner of the earth—begins, something far beyond these is found to be indispensable. Then man must labour to increase the bounties that nature yields. There must be thought

and toil to choose the plants and animals that suit him and to confer on these a full development such as mere nature never gave them. So, instead of the stray sheep, or goat, or wild ox, there come to be the flocks and herds on which pastoral tribes depend. So, instead of the sparsely sprinkled grasses, each with its tiny particle of matter that may be eaten, there come to be the fields of rice or wheat spread far around the villages or cities in which a settled population dwells. Only when men understand the plan of nature and thoughtfully and laboriously submit themselves to it can they become what they are meant to be as inhabitants for a few years of the earth. And it is found that to fit men to become all that it is within their power to be on earth, the products of distant lands require to be brought toilsomely together and to be fitted by man's thoughtful effort to supply his ever-widening wants. So arises that commerce which "knits land and land, and marries soil to soil." So higher stages of civilization are reached, and so alone they can be reached. The rice, the wheat, the spices, the grape, the cotton and the olive, the coal, the copper and the iron—these are not found anywhere ready made for use, neither are all of them found side by side. Only when by labour all are brought together, distributed aright and properly applied—only then, does man make an approach to what we know that he ought to be as an inhabitant of this material world.

If facts like these be pondered, it may not seem so incredible after all that the plan of the moral and spiritual world should be similar in fundamental principle. At all events history makes plain that this is, in general outline, the scheme for the moral and spiritual training of mankind. It is only when separate good points of moral being are separately elaborated, and only when these are somehow brought together and healthily combined, that men become, even approximately, what they ought to be in a moral and spiritual sense. It is only then that there is hope of mankind on the earth overcoming the evil that clings to it in every land. It is only thus that man can be prepared for that higher being to which, whether with confidence or with trembling hope, the good and wise have ever looked forward when the gates of death are passed.

We may quarrel with this method of guiding man's moral training if we choose. We may call it unsatisfactory or unwise. Our complaints will not alter the facts of the case; and that these are the facts of the case is the first and all-directing thought that shows

itself when a bird's eye view is taken of the story of the world. The general outline of that story is that in certain lands certain influences have been brought to bear on the various families of mankind. Through these influences the divine power has wrought on them. When such influences have taken no hold or when after taking some little hold they have been stifled by selfishness or any kind of corruption, the race thus dealt with has passed away and left no trace, or has stagnated dull and useless through the ages, the fate in the unseen world of the individuals who made it up remaining one of those dark mysteries into which for the present it is fruitless to inquire. When these influences have been yielded to—perhaps with much shortcoming and corruption, yet yielded to—they have awakened and strengthened elements of moral life, one or more in one race, one or more in another, until these races have become, not consciously, or but dimly consciously, yet really, helpers in the attainment of divine purpose in the world. And then, exactly as happens when commerce brings the products of distant lands together and raises a loftier material civilization than could be based on any one of them alone, the races have been brought together and a higher moral life has resulted in the long run from the contact of the moral elements at work in each. We cannot speak of steady progress, for this there has not been; but progress, halting, interrupted, slow, there has been; and this is the method by which it has been obtained.

It is indeed but little that history discloses of the working out of this plan in its details. It is only in the baldest outline that the method presents itself, and upon a thousand things connected with it impenetrable darkness rests. To revert to our figure, the wayfarer from his lofty point of view can do no more than see here and there a hilltop that rises boldly, and here and there get a glimpse of the valleys that lie between, yet by what he sees he must be guided. Complain as he may of the scantiness of his knowledge, it is all the knowledge of the general plan of the moral world that he can get.

What, then, are the hilltops that stand out with some degree of clearness? There are more than I can even mention now. Hinduism is one. Of that,—of its purpose and meaning, of its place in the moral story of mankind, it is possible to form some rough idea. It is a hill that catches the gazer's eye, and of the shape and slope of which he can make out a good deal as he gazes. What he can make out we shall by and by endeavour to determine.

But, after all, the gazer does not care so much to make out the exact appearance of any single hill. What he rather wishes is to see the relation in which each hill stands to the others round it. No single hill, however important, will give him *the lie of the land.* It is the run of the range that he seeks to master. Observation of the hills around is necessary if he is to understand the place in the whole range of the hill that is most important for him. It is the same in this case. It is the *place* of Hinduism we are speaking of to-night. That place can be understood not by looking at it alone but by looking also at the hills which stand beside it. Fortunately these are the very hills on which the clearest light is shining.

I need hardly say now that under the figure of such surrounding hills I am setting forth the moral conceptions slowly formed, the healthy moral character slowly attained, among the Greeks, the Romans, and the Israelities, and lastly among those free barbarians of the north who received the influence of those older peoples, who took the guidance of these influences when they came to be combined, who have held for centuries, and, whether for good or evil, still hold, the foremost place in working out the story of the world. What I have to say about each of these is but a commonplace of historical study, but it needs to be said once more for the purpose of the present sketch.

Influences were brought to bear on each of those races to which in some degree they yielded, and the result was that in each a certain noble ideal of life was formed and that in some degree the ideal was attained. What these influences in each case were—influences of soil and climate, influences of laws and customs handed down from forgotten ages, influences of true thoughts enshrined in discourse or song by the noblest spirits of each succeeding generation:—all these things lie too deep for our present superficial glance. The inquiry into such things is that which makes history the most entrancing as well as the most profitable of studies to those who have learnt what history means.

For our present purpose it must suffice to say that the Greeks were led to seek for knowledge and to mould the knowledge they acquired into the most perfect and impressive forms, so that in all that belongs to the expression of human thought and the training of the human intellect they stood, and still stand, supreme. They learned lessons of which this is but one example. These lessons they communicated by and by to the nations round, which thereby entered on a noble heritage for which they had not laboured.

Among the Romans, influences to which in some degree they yielded made order and law all-powerful, and awakened an idea of right and justice to which the Greeks, in common with the rest of the world, were strangers. On the value, on the necessity of the moral life which has order and justice for its centre, I need not dwell. So much moral life, amid ghastly corruption in other ways, there lived on continuously with the Romans until it was at last understood and made a thought of power throughout the western world.

I would have you also note what the ideal was that sustained such moral life as was at work amid both Greeks and Romans. The self-seeking, the self-indulgence, which is the chief enemy of moral life, was overcome in both by devotion to the welfare and the glory of the city or the state which they belonged to. Let any school of philosophy declare if it likes that such devotion to one's party or one's country is only another form of selfishness. For my present purpose the position need not be contested. At least such devotion is consistent with, nay it can sustain and nourish, a far higher moral character than is possible if each individual thinks of nothing beyond his own ease or aggrandisement. This was proved in classic times. It is one of the clearest lessons they have left us. It may equally be observed among ourselves.

The fashion was somewhat different in which moral life was quickened and character formed among the Israelites. With them the central thought was that of a nation protected by God, bound therefore to be God's servants and to learn the lessons which from age to age He taught them. That people witnessed among men for there being a divine ruler of the world who seeks men's welfare and in faithfulness to whom their welfare consists. Such thoughts produced another type of moral life. They delivered men from selfishness after another fashion. They tended to stir up each man to be like the God whose kindness was His nation's shield.

Not indeed that the sense of a divine element in the world was wanting to Greeks and Romans in their earlier days. But corruption stifled it. It passed away as a practical power. It was not in any large measure a formative influence in what they did for the moral well-being of mankind. In Israel the good things which had grown up among Greeks and Romans had little place. Among Greeks and Romans the good thing by which Israel held had to be learned again from the people to whom the one thought was that of the presence of the God who had given them their custom and their law.

And yet other influences had brought about another result among the only other races at which we are to cast a passing glance. The barbarians of the north valued above all things personal freedom. With Greeks and Romans and Israelites alike, the individual counted for little, the community for everything. With the two former the State, considered by itself, with the last the people, considered as the servant and the friend of its guiding God, was the one thing felt to be important. Among the northern tribes each freeman had his independent value, and, according to their ideal of life, was to be restrained by nothing save his own choice, or, to put it at the highest, his own vague sense of what was right and fitting. Such an ideal if left to work alone would break up the race of men and put an end to any consecutive story of the world. Yet when brought in contact with other ideals and restrained by them it did beneficent work for all mankind. At all events it was the means of awakening that energy which was characteristic of Goth and Frank and Saxon, and above all of that Norman race whose contribution to the moral life of mankind was made in later centuries. Had it not been for that forceful energy, history makes clear that the good which by long slow steps had grown up elsewhere would have passed away and left the western world to moral ruin.

It is only an example of the strange features of the whole story of the world that in all these cases the ideal should have been most imperfectly realized, and realized at all only in the midst of great corruption. You know what the result was in one of the races I have mentioned, when the great Teacher came in whom all its training might have culminated. His countrymen rejected him. They made his public life a life of sorrow. After no lengthened pause they made themselves the instruments of his cruel death. Among the other races, no such single deed of significant horror can be pointed to ; but amongst these others corruption on the whole was even greater than this tragedy shows it to have been in Israel. Nevertheless, amidst the evil good was being wrought out, and much of that good remains.

Thus we have rapidly glanced at some of the hills that are clearly seen when we take a bird's eye view of the moral story of the world. Along with these Hinduism finds its place. While such elements of good were being wrought out singly for the ultimate benefit of all mankind, have similar elements been wrought out in Hinduism ? If so, what are they ? I have nothing to say to-night about the corruption and the evil amid which, here as elsewhere, elements of

good have been wrought out. Our only question for the present is: Has India, like Greece, like Rome, like Israel, anything good which has grown up specially in it,—anything which bears its lesson with it for every race on earth,—anything which belongs of right to the moral story of the world? It is only in most meagre outline that I can answer the question I have raised. But my answer is, India has something, has much, which though developed in her isolation is meant to be available, and ought now to be made available, for mankind. India has her ideal, and whatever be the weeds which hinder its bringing forth fruit unto perfection, it is an ideal of which the world has need. The chief characteristics of this ideal may be hurriedly defined. There is the thought of the irresistible power that dwells somehow in the universe, a power which man can never change, to which it is his only wisdom to submit. There is the thought that God, that the divine, is not merely over all but in all, that the whole being of the world and those who dwell in it is the expression of divinity. There is the thought that all men, or all men within the Hindu pale, are inseparably linked, are responsible for one another, must in no circumstances part from one another. Such are the main thoughts with which Hindus amid many changes, not only in forms of government but in custom and ceremony and creed, have looked out upon the world for a hundred generations. Such are the thoughts that have made them what they are. The practical result has been to give an intensity to the corporate life of the community which has never been exemplified elsewhere. The Hindu ideal is something like an exact antithesis to that of the northern tribes of the earlier Christian centuries, with whom the individual was everything and the development of individual energy the main result.

I need not tell you that both ideals, if taken by themselves, are narrow. I need not tell you that there are dangers in them both. For instance, the Hindu thought of the divine in all things would take away, if left unchecked, that sense of sin and need which is the deepest well-spring of moral life. And the same thought tends to produce a dull contentment with all things as they are. But I need not prove to you that the Hindu ideal is a narrow one, altogether apart from the corruptions which have gathered round it, as corruptions have clung to the practical development of other ideals in every land where a contribution to human progress has been made. You feel the narrowness of the Hindu ideal for yourselves. Many of you wish to hold in a broad and general way to the ancient

system and the ancient faith, and yet feel that great changes are required in it. You feel that, as it is, it will not fit the India that is to be. You feel that it must admit new thoughts, must be cast in a larger mould, if it is not to be shattered by the new social, political, and moral life which has begun to be at work. You feel, I hope there is no one among you who does not feel, that the efforts which a faithful few are making for social reformation are efforts which every educated man is bound to further. You feel that the question of the education of women, of the remarriage of widows, of the proper age for marriage, of relaxation of the rules of caste—that these and many more—are questions that must be very differently answered from the way in which they have been answered hitherto, under penalty of a disruption of the entire social fabric among those who are included in the Hindu system. Yes, like the ideal of the Israelite, the Roman, and the Greek, the ideal of the Hindu is by itself imperfect and one-sided. That, however, is by no means inconsistent with its being, within its limits, good and true. The great thoughts which make it up are needed to correct and amplify the equally one-sided thoughts that have ruled men's lives in other lands. India has her own contribution, and that a valuable one, for the working out of the story of the world.

Hinduism has not elaborated the thoughts of the fatherhood of God and the brotherhood of man. These words have for some few years been widely current here; but it is from another source that the ideas come of which they are the proper dress. Yet Hinduism has originated the ideas which I suppose that these words are used by Hindus to express. It teaches the *omnipenetrativeness* of God. It teaches the *unitedness*, the *solidarity*, of men. These also are lessons of which the world has need—lessons that if they be assimilated will widen the outlook of our race and help it on towards its divinely appointed goal. The very fact that I can find no common English words to set forth these thoughts is the clearest proof that the men of the West have need of them.

At this point of our inquiry a caution is required. What exactly do I mean when I speak of certain ideals being characteristic of certain lands and certain races? Do I mean that the thoughts which make up these ideals have been the exclusive property of those branches of the human family amid which their development has been fullest? Do I mean that the spirit of inquiry was unknown to Israelite or Roman until they learnt it from the Greek, or that Greek and Israelite had no approval of justice and of order until they

learnt it from the Roman? Do I mean that the Hindu thought of God being in all as well as over all, has never dawned till now upon the western mind? Certainly I mean nothing of the kind. But I do mean that the strange plan of the world requires the separate growth of thoughts, requires their predominance over other thoughts, nay their swallowing up of all other thoughts, for a time and within a narrow sphere, in order that such thoughts may be made sufficiently impressive and therefore available for the benefit of all mankind. Here again the plan of the material world shadows forth the plan of the moral world. Gold and iron are widespread on the earth. There are few lands, there are not many mountain chains, in which appreciable quantities of them may not be discovered. It is only here and there that they exist in quantities which make them available for human use. The cotton plant will grow in England and wheat would not absolutely die out if it were planted on the rice lands of Tanjore. Yet for practical purposes England and countries like it are the home of wheat, while countries like Tanjore must produce all the rice that the world consumes. It is on the interchange of products that the preservation and the advancement of civilization in all lands depend.

Now, then, we have seen Hinduism as one among the mountain summits which a bird's eye view of the world discloses. It bulks large among them, and as the light grows clearer it will be seen to bulk larger still. But the traveller from his point of vantage is not content to see the hills alone. He wishes still more to see something of the valleys that lie between them, and most of all of the ridges that connect them. Unless something of these be visible, he has learnt little of the range of which these mountains are a part. Well, then, does our bird's eye view enable us to see anything that unites any of these summits into one continuous whole? Or, to vary the metaphor, is there anything that has brought together the moral products which divine influences have developed in any of these races,—anything that by bringing these together has made them serve higher uses than if they had remained apart? Such a thing there is. Many of you, most of you, know what historically it has been.

Nearly nineteen centuries ago one appeared who set forth a new ideal. Supported by signs of many kinds that God was with him and by such a life of purity and love as no one else has lived before or since, Jesus of Nazareth, Jesus called the Christ, set before men a scheme of life which as a matter of simple fact has

wrought towards the union of many of the races, has wrought towards the union and interaction of their ideals, and has given new life to whatever noble thoughts had been previously at work in any of them. He was met by rejection and a cruel death. That became, when it was rightly understood, the surest proof of his heavenly message and the chiefest means by which his new ideal put forth its power. And what was the nature of his ideal? In briefest outline it was this. Not only for a nation or a people but for each individual man, the living God has care. Each man may know for himself that God loves him. Each man may live on earth amid all earth's sin and sorrow knowing as one of the contents of his own experience that a loving all-comprehending Being is taking the guidance of his life and making it serviceable for inconceivably noble ends. That each man should thus see God for himself, should be taught, strengthened, guided, in personal intercourse with God, that he should be set to work—not to meditation only but actually set to work—for the good of men, knowing that he is working in God's way and for God's ends: that was Christ's ideal of human life. Does it not seem an unapproachable ideal, altogether too high and hard for any man? Is it not a mere vision which has no solidity or substance in it? So the overwhelming majority of those who hear of it have always hitherto considered it,—the overwhelming majority, and yet not all. For with the setting forth of that new ideal there came also a new power. It was found, as Jesus had foretold, that when he left the world there came a new impulse which took hold of some. That power he had called the Comforter, that is, the Strengthener. And that power has strengthened some. In every generation there have been some who through acceptance of Christ's ideal have found heaven laid open to them, have known God to be with them in their common life, have seen what God's purpose for them was, and have striven with might and main to work it out. They have lived, paradoxical though it be, lives of sorrow and at the same time of joy,—of sorrow for the suffering and darkness round them, of sorrow because men will not receive Christ's ideal of life or any ideal at all, yet lives of joy because God is near them and lets them know that the accomplishment of His designs is sure. So they pass through life, doing the thing that is given them to do, assured that it will be of use some day, contented therefore though every one around them be laughing at their folly. Such men have never been wanting since Christ departed and the Strengthener came. Such men are among us here. You say you

do not see them. Why not? Partly because such men are rare. Partly because you have not the moral eyesight to distinguish them from others. Largely because, in individuals as in races, it is amidst corruption that an ideal is wrought out, and the corruption that abounds in those men overlies what is deepest in their being. Largely also, perhaps most largely, because the work they do is but the daily work of common men. They do what other men are doing, only they do it as service to the living God. They do it because Christ has taught them that common duties when thus inspired are *the* means by which God and man are brought in contact. As the poet says,

> "There are in this rude stunning tide
> Of human care and crime
> With whom the melodies abide
> Of the everlasting chime;
> Who carry music in their heart
> Through dusky lane and wrangling mart,
> Plying their daily tasks with busier feet
> Because their secret souls some holy strain repeat."

Be sure that, whether recognized or not, there are men like this wherever Christ's ideal has been made known.

It is not however of the effect of the acceptance of Christ's ideal on individuals—on their temporal life or eternal destiny—that I have to treat. In some ways that question is the most important and most solemnly interesting of all. But what our present subject tells us to look at is the effect that the acceptance of this new ideal had upon the story of the world. The ideal was accepted, not as had been the case with the lower yet true ideals which preceded it, not at first by any general consent in any race. For centuries the general consent in every race to which the new ideal came was strongly antagonistic. But it was accepted by some men here and there in every race. As one of Christ's best known followers wrote, "As many as received him to them he gave power to become the sons of God, even to them that believe on his name." Some men, when they received the teaching of Jesus into their hearts, did come into unmistakable personal contact with God. They did love and serve Him. They knew at every turn in life what God would have them do. That they were rejected and scorned alike by governments and peoples mattered nothing. Their Master had been the same. Scorn and persecution rightly borne would become, in their case also, the means by which their Father's will would be done. Why should they not rejoice in them? They lived in the

light. As vain to tell them that there was no divine brightness in the world as for the blind man to insist that all is dark to the traveller who is hastening along a path where the beams of the newly risen sun shine brightly. Such men drew together for mutual encouragement and aid. Their societies gained widespread moral power. It came to be felt in western lands, though centuries were needed to effect the change, that the life which those men lived was of a higher kind than the best of the old ideals had enabled men to live before. Christ's ideal came, in words at all events, to be recognised as the true guide of men. Some nations came to be what is called 'Christian'. This nominal acceptance of the new ideal and its heartfelt acceptance by a few, gave new life to what was good in the old ideals. In the moral world, as in the natural, life begets life. Healthy life of any kind favours life of all kinds. There are trees which flourish when you plant them in a marsh whence decaying matter is spreading disease and death around. As they grow, the grass and shrubs which were on the point of perishing in the stagnant pool regain their vigour. New herbs find nourishment and begin to spread on all sides. In due time the death-dealing marsh becomes a verdured plain where not the healing trees alone spread wide, but where lowlier shrubs and flowers live their own lives out in beauty. So,—with the usual limitations—it was here.

For I would ask you at this point to form a clear conception of what a 'Christian nation' is. Is it a society of which every member is regulating his life by Christ's ideal? Is it a society in which evil holds no sway and of which the thoughts and tendencies and arrangements are to be regarded in all respects as models? It is infinitely far from this. Nay the strange plan of the world seems to determine that precisely there evils in some respects are strongest. The well-tilled soil encourages the growth of tares as well as wheat. Our marsh that has been healed gives shelter to poisonous plants while deadly snakes find harbour in its thickets. It is with many a drawback and much corruption that, here as elsewhere, the ideal becomes the actual in any measure. Let me tell you then what in truth a Christian nation is. In it some few have heartily accepted Christ's ideal and in varying degrees are putting it in practice. In it the lower and yet noble ideals find a fitting home and work for good. In it those ideals which were separately elaborated long ago in the West have come together and by their interaction have grown stronger. These ideals, which sometimes do and some-

times do not put on a specially Christian form, are working for moral good on a large part of the community. But all the time there is a larger part on which neither Christ's ideal nor any other has taken effective hold. And there evils are developed which are all the stronger and more dangerous on account of the fertilized soil upon which they grow. The man or the people that chooses rightly among the forces at work in the Christian nation may get priceless benefit. The man or the people that blindly imitates the Christian nation with all its prevailing practices, is in immediate danger of moral ruin. Here as everywhere, evil and error are the things which lie most upon the surface and which the mere thoughtless imitator is most likely to make his own.

I have said that in the Christian nation the earlier ideals sometimes clothe themselves in Christian forms. Let me take a single example of this out of many which might be given. We have seen that the impulse which ennobled life in classic times was the merging of self in the city or the state, the all-dominating desire for the welfare and the honour of one's native town. Within the Christian nation, that motive works as powerfully as it did in Greece or Rome. It has largely clothed itself, however, in the form of zeal for the cause of God and for the advancement of Christ's influence. In this form you come in contact with it. You know the energy which characterises the churches of the West and the missionary societies and missionaries that represent them. If we had moral weights and measures, I do not know whether we should find ninety per cent. or only eighty, but I know we should find the most, of that energy to arise not directly from the power of Christ's life or precepts, not from the working of Christ's ideal, but from the working of the old ideal of sacrificing self to secure the success of one's own community, to secure the triumph of the Christian scheme of life over other schemes which are regarded as its adversaries. What then if this be so? Are we to regard this forth-putting of energy as simply selfishness? Are we to regard the men who put it forth as worthy of no respect? Surely very far from so. These men, these societies or churches, are but working on the old ideal which, though imperfect, is yet, within its limits, right and true. What they do is not the highest thing but it is preparing for it. Who does not honour those who toiled in the senate or the field that Rome might be great? Who does not honour those who died at Marathon in order that Athens might be free? And men deserve honour, too, who, with similar underlying motives, somewhat

modified by the still higher ideal which Christ and his Strengthener have set up, are labouring towards the good of men and the healthful working out of the story of the world. It is ever thus in the divine plan. It is "first the blade, then the ear, after that the full corn in the ear." Granted that missionaries and their societies are really working in the main on a lower ideal than that which they usually put forward: still this is but the bud. That bud will burst one day into sudden flower.

Such, then, is the Christian nation; a meeting place and home of ideals, a society in which the moral elements which were produced in isolation are mingled and therefore are beginning to bear their perfect fruit, yet in which too few are under the influence of any of those ideals, while few indeed are directly influenced by that highest ideal which has brought the others into contact, which has preserved them from extinction and enabled them to bear such fruit as they are bearing now. The Christian nation is a stage, and an important stage, but it is obviously and infinitely far from being the final stage, of the training of mankind.

And now in our bird's eye view we have gained some slight acquaintance not only with certain lofty hills in the moral landscape but with the general plan of the entire range. The rise of a new ideal, centred in a Person who stands unique in history and accompanied by equally unexampled moral power, has made available for a large section of the human family the resources of moral strength which were elaborated in isolated races under influences which those races in some degree submitted to and rejoiced in. But whatever resources of moral strength have been similarly elaborated within Hinduism—or, to put it in more common form, whatever moral lessons Hinduism has to teach—remain upon the whole in isolation still. Now, are they to be contributed to the common stock? I at least cannot doubt, when I see what history shows us elsewhere, that the Ruler of the world intends them to be so contributed. Nor can I doubt that it is by the method which has been successful elsewhere that the lessons which Hinduism, and Islam, and the systems of many lands, have still to teach, will be made available for men and made the means of advancing our race farther than it has advanced as yet towards its pre-determined goal.

That men should arise in India to be conscious instruments of the living God, men who have personal intercourse with God, men who do not need the guidance of custom because heavenly light falls daily on their path, men whose overmastering passion is to

do for the glory of God and the good of men the special bit of work to which they are called,—this would manifestly be the means of bringing together the ideals at work in India on the one hand and in Christian nations on the other, to the lasting benefit of both. Such men have arisen elsewhere under the influence of Christ, through seeing what he was, through listening to his teaching, through giving up their activity to the aspirations which his Comforter, his Strengthener, inspires. Such of you as by birth are Hindus are those among whom men like this must rise in India if the plan of God is to be carried on towards its proper close. What particular line each one of these men is to take it is not for me to say. There is work, moral work, to be done within Hinduism and close around it as well as beyond it—work far towards its centre, work at its gates and bulwarks, work at the approaches which lead to it and from it upon all sides. The very ideal of Christ, the ideal which I would have you above all things to make your own, is that the living God is near to every man and that from Him every man may learn for himself what his special call, his special duty, is. And I would ask you to remember that such of you as find out and undertake that duty have not to do with the customs or the thoughts that prevail among so-called Christian nations. You have not to do with churches or with missionaries. The very plan of the world shows, as we have seen, that in them there is evil and mistake. They are not to be your standard. They have no authority as your guides.

It is of Christ you have to judge. He stands apart, seeking to found no sect and to upset none, seeking only to make men know that each one of them has a place in the Father's heart, that each one of them may find his proper place in the Universe to fill, and that even if that place bring trial and sorrows with it the Father's divine alchemy can turn these in the long run into blessedness. About the place you are to fill and the work you are to do take no man's opinion, listen to no man's voice, neither mine nor any other's. Let Christ reveal his secret to you and let him establish his ideal in you. Then you will know for yourselves what part *you* are to take in uniting the moral force of India with the other moral forces that are working out benefit for mankind.

Some of you are likely to say at this point that if you are to do any fragment of work like this you must have a profound acquaintance both with Hinduism and Christianity, and that long years of study are indispensable before you can begin it. It is very far

from being so. Meditation and prayer and free scope to the thoughts that spring from them—these are indispensable. Not so with study. Hindu learning and Christian learning have their own places, but their place is subsequent and secondary. For that commencement of which India and the world have need, not much equipment is required. The Hindu ideal is in you now. It is bred with you. It is the basis of your character. No huge volumes are needed to make you conscious of it. And it is not with Christianity, it is with Christ alone, you have to do. I need hardly tell you that all first-hand information about what he was, and did, and taught, is to be found in little compass. In the doing of such work as is demanded from you, you may, and you also may not, be called to read widely and to think deeply of how ideals have been wrought out in actual and imperfect practice upon both sides. You are certainly not called to this as the commencement of what you have to do.

And now in drawing to a close what I wish to leave with you, let me add that to this work of mingling ideals and making them powerful upon both sides, you are summoned more than others,—you who have had your training in this College and in colleges which are like it in spirit and in aim. All are indeed called to such work who have grown familiar with any of the forces at work in western lands ; but to you the call to this duty, this privilege, comes with peculiar force. We have institutions for education round us which deliberately decline to turn the thoughts of those trained in them toward any divine purposes,—which are not intended to suggest any thoughts beyond those that belong to the brief lives of individual men on earth. We have other institutions which, working rather on the Greek and Roman ideal than on Christ's, make it their one over-mastering aim to bring men over from other schemes of life and to place them within the Christian fold. With neither of these classes of schools and colleges have I any quarrel. I have never said, and I do not say now, a word against them, in their own place. For they have a place to fill and a work to do. And better a thousandfold work done well on a restricted ideal than work done upon the broadest if it be done only in profession or if it flagrantly fall short of what it aims at. But you,—amid much imperfection in those who trained you and yet not wholly without success—you have been trained differently. While asked to study those parts of history in which the divine element may best be seen at work, and while pointed to One in whom all that is true in every creed and system finds reconcili-

ation and significance, you have been constantly reminded, to use the words of St. Paul, that God has "made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations; that they should seek God if haply they might feel after him and find him, though he is not far from every one of us; for in him we live and move and have our being."

To you,—if you have at all received the spirit of your training—to you, it is a familiar thought, nay it is the guiding thought of all, that while God's moral work, like all His works, is organized around a centre, it is yet something wider far than any church, or system, or race, nay that it embraces every land and age, and extends to every member of the human family. For serving as the meeting place of systems and ideals, for the reconciliation and enforcement of the good which each was intended to work out, you ought above all others to be fitted. I do not indeed say that it is by those trained as you have been that the work demanded by your country and your age will in the last resort be done. That the future must determine. To the strange features of God's plan which have passed before us in brief review another may be added here. It is not always those who seem best prepared that are honoured to do the greatest things for man. It was not the men of real Greece, it was a more than half barbaric tribe,—it was Alexander and his Macedonians—who spread the influence of Greece abroad. It was none of the carefully trained apostles, it was an outsider, Paul of Tarsus, that did most to make Christ's new ideal powerful throughout the western world. True, if the pure Greeks with their intensity of civic life had not been there and if the original apostles had not drawn in their Master's spirit, neither the Macedonians nor St. Paul would have effected what they did. Yet in both cases, and in many cases like them, the outsider has played at last the leading part. In the light of such things I refrain from prediction. I do not say that you and your successors will do what needs to be done in the way of enlarging and quickening the Hindu ideal and making the aspects of universal truth which belong to it available for the benefit of the world. But I do say that if you turn away from this question, if you do not steadily contemplate him who has united ideals elsewhere, if you do not solemnly decide on the relation which the Hindu ideal bears to his ideal and to himself, then you are judging yourselves unworthy to be fellow-workers with God in the noble duty which providence shows to be peculiarily your own.

Allow me a word of personal reference before I leave you. I have shown you the general lines along which I would have the thoughts of all of you, whether Christian or Hindu or whatever else, to work in regard to God and His ways,—in regard to all that makes our short and troubled lives significant or precious. Do not suppose that I expect universal acceptance for such views. It is enough for me to know that they are true. It is enough to know that in the end they will prevail. It is enough to believe that for some of you they are, and for more I trust they will be, the main lines along which your minds will work and by working along which your characters will be formed. But with some of you and with the outside public, if it should notice them, such views are bound to be long unpopular. For it is but part of the strange ways of God that truth wins acceptance and becomes powerful only when those who witness for it have long been faithful in the face of adverse words, if not of adverse deeds, on all sides. Such views, just because they are true upon the whole, offend the natural prejudices of every party, and of course they offend most those who are most earnest in behalf of the party or the system into which they have been born, or which they have been led to join. I know now as well I shall know after the storm has broken, some of the unkind things and the fierce things that will be said against me from the Hindu side, from the Christian side, from the anti-all-religion side, and every side. And such things will be sometimes said by the best and most earnest men. I cannot help it. I have no quarrel with those who for noble ends are working with pure hearts on ideals lower than the highest. But to some such it cannot but appear that teaching like mine is a betrayal of the interests of truth. This misapprehension may be borne—not lightly, somewhat sorrowfully borne—by one who only seeks to express in form suited to be of lasting service to you the highest ideal that exists on earth, the ideal that has already given coherence and meaning to the story at all events of the western world. Such views helped to make me consent to come among you at the first and may be found on record still in the earliest addresses that were spoken by me here. Such views have directed what amid much failure I have done in the many years that are past, and they will direct what I hope that I may return to do for a few more years to come. They are an endeavour to set forth not Christendom's but Christ's ideal. By its faithfulness to his ideal let my work among you stand or fall.

WILLIAM MILLER.

RESTITUTION OF CONJUGAL RIGHTS.*

THE subject of this paper is a matter concerning our social system in regard to which reform has long been desired by those of the thinking part of our countrymen who are generally known as the Social Reform Party. I find it set down as one of the topics fixed for the consideration at the forthcoming Social Conference; and an important change of the law on this subject is contemplated by the Legislative Council of the Viceroy.

We shall be best able to consider the necessity for reform, and the extent to which reform is desirable, if we first understand what is the present state of the law pertaining to this subject. The term 'conjugal rights', though literally capable of covering the whole field of the law relating to husband and wife, is technically used in a restricted sense. Conjugal rights are defined by a legal authority as "the right which a husband and wife have to each other's society, comfort, and affection." Controversies on the subject generally proceed as though the question were always the enforcement of the husband's right as against the wife. Many people seem to forget that the wife has the same remedy against the husband as he may have against her. The Parsi Marriage and Divorce Act of 1865 and the Indian Divorce Act of 1869 both lay down the the same law for husband and life. When the husband or the wife has without reasonable excuse withdrawn from the society of the other, . . . either wife or husband may apply for the restitution of conjugal rights, and the Court may in a proper case order such restitution. It was for a time doubted whether British Courts had power to entertain such suits on behalf of Hindus or Musulmans; but it was soon settled that they could do so. The Indian Divorce Act applies only to cases where the petitioner professes the Christian religion, but similar principles have been applied in this matter to Hindus also.

Notwithstanding the theoretical equality of the sexes, there is not, as far as I know, any reported case of a wife suing her husband for such restitution, at any rate among Hindus. One of the reasons must be the extreme difficulty which a wife would feel in such circumstances of living with her husband. Claims for an award of separate maintenance are usually substituted for such suits; but

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* A lecture delivered at the Bangalore Literary Union in November, 1894.

there is no doubt that a wife may, if she chooses, ask for and obtain a decree for the restitution of conjugal rights from her husband.

This right may be interfered with either by the wife or by the husband declining to live with the other; or by others interfering to deprive one party of the society of the other. The latter case can occur only where somebody keeps away a minor wife from her husband; for, where the person influenced is a grown up person, the act is generally assumed to be his or her voluntary act, for which the responsibility fully attaches to himself.

A clause in the Limitation Act and a section of the Civil Procedure Code speak of a suit for the recovery of a wife. In the beginning, Courts were not certain whether in such suits they might not seize the person of the wife and deliver her bodily into the possession of the husband; but it was ultimately settled that a wife could not be treated as a mere chattel.

There are various circumstances under which either party may lose the right to the society of the other. The Parsi Marriage and Divorce Act lays down that the desertion or the ceasing to cohabit should be without lawful cause, and that the Court may proceed to pass a decree, "if satisfied of the truth of the allegations contained in the plaint and that there is no just ground why relief should not be granted." The Indian Divorce Act more explicity lays down that nothing shall be pleaded in answer to a petition for restitution of conjugal rights which would not be ground for a suit for judicial separation or for a decree of nullity of marriage. (S. 33.) The grounds for a declaration of nullity are laid down in another section (181); and they are impotency of either party; relationship within prohibited degrees; lunacy or idiocy at the time of marriage; that a former wife or husband was living at the time of the marriage, the previous marriage being in force; or that the consent of either party was obtained by force or fraud. The grounds for judicial separation are adultery, or cruelty, or desertion, without reasonable excuse, for two years or upwards. (S. 22.)

Though, as I have already said, neither of these Acts applies to the Hindus (for it is the law as affecting Hindus that I mean especially to consider at present), I have advisedly quoted them, since they clearly indicate the directions in which we are to find the substantive law relating to this matter. Those who seek for reform have generally restricted their attention to the reform of mere procedure—to modification of the manner in which Courts enforce their decrees.

In regard to this branch of the law, we must resort to the Hindu lawbooks ; since marriage is one of those provinces which are specially reserved for the operation of the personal law of Hindus and Mussulmans. Though the orthodox Hindu law does not sanction complete divorce, for, says Manu, ನನಿಷ್ಕ್ರಯ ವಿಸರ್ಗಾಭ್ಯಾಂ ಭರ್ತುರ್ಭಾರ್ಯಾ ವಿಮುಚ್ಯತೇ (neither by a sale nor by repudiation is a wife released from her husband) (ix. 46), yet, as Dr. Gurudas Banerji says, "it is not so unreasonable as to compel married parties to live together as man and wife under all possible circumstances." (*Marriage and Stridhan,* p. 86.) Infidelity on the part of the wife and loss of caste of either party are undisputed grounds for depriving the guilty party of this right. It was indeed held in some of the earlier cases that loss of caste, as by embracing Christianity, did not deprive the husband of his right to the society of the wife ; but this view has been abrogated both by the Courts and by the Legislature. Justly so, notwithstanding the Act which has repealed the provisions of the Hindu Law depriving an outcaste of his civil rights ; for it is a tacit condition of the marriage contract that the parties should remain Hindus ; and the outcaste, though he should not lose his own rights, should not be allowed to over-ride the rights of his wife to remain in her own caste.

Another valid defence has been conceded to the wife under the Hindu Law by means of decisions of the High Courts. It is what is known as legal cruelty. In one of the leading cases on the matter (I. L. R. 1 B. 164) the Bombay High Court has laid down "that the only safe and practical criterion of cruelty is that contained in the definition which guides the English Courts, namely, that there must be actual violence of such character as to endanger personal health or safety, or there must be a reasonable apprehension of it." Mere mental pain (such as that caused by a false accusation of unchastity) may be often more galling to a sensitive woman than bodily pain. This is conceded ; but still as mental sensitiveness varies so greatly and the Court " has no scale of sensibilities by which it can gauge the quantum of injury done and felt," such a plea is not admitted as an answer to a claim of restitution of conjugal rights.

Except in the above particulars, it is difficult to say what the other limitations on this right are, as operating against either the man or the woman. The reason is that in the absence of an express enactment or accepted judicial decisions, one cannot be sure which of the rules laid down in the Smritis should be taken

as having legal force and which as having been abrogated by long desuetude. It has become a commonplace that the indigenous law is in the matter of the relations of the sexes very hard on the woman. While this charge cannot on the whole be altogether denied, still it should be noted that texts from the Smritis can be quoted which give the woman more extensive rights than even her staunchest advocates ask for. Thus Narada says: "When her husband is lost or dead, when he has become a religious ascetic, when he is impotent, and when he has been expelled from caste, in these five cases of legal necessity (ಆಪತ್ಸು) a woman may be justified in taking another husband. Eight years shall a Brahman woman wait for the return of her absent husband or four years if she has no issue; after that she may betake herself to another man." (xii. 97,98.)

Whatever may be the view of a few scholars of advanced views, this provision is generally held to be obsolete so far as allowing remarriage goes. But there seems to be no great violation done to the spirit of Hindu law in holding that these causes would justify the wife's declining to live with her husband. On the other hand there is a sloka* of Manu which by directing that even a husband who is devoid of good qualities should be revered as a god seems to reduce the wife's liberty to deny him her society to nothing. But the same Manu elsewhere† says that "she who shows aversion towards a mad (husband) or out-cast, a eunuch, or one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property." The Bombay High Court has held that leprosy and venereal disease in the husband excuse the wife's desertion.

All this about the substantive law or that part of the law which has to govern a Court in deciding whether a party has or has not the right to get a decree for restitution of conjugal rights when he asks for it. Now, as to the manner of enforcing such a decree. One High Court has held that this decree is incapable of enforcement, being meant merely to declare the relations and the mutual rights of parties. In another case, the Bombay Court reasonably

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* ವಿಶೀಲಃಕಾಮ ವೃತ್ತೋವಾ ಗುಣೈರ್ವಾಪರಿವರ್ಜಿತಃ ಉಪಚರ್ಯಃ ಸ್ತ್ರಿಯಾಸಾಧ್ವ್ಯಾ ಸತತಂ ದೇವವತ್ಪತಿಃ. (v. 154.)

† ಉನ್ಮತ್ತಂಪತಿತಂಕ್ಲೀಬಂ ಅಬೀಜಂ ಪಾಪರೋಗಿಣಂ ನತ್ಯಾಗೋಸ್ತಿ ದ್ವಿಷಾಣಾಯಾ ನಚದಾಯಾ ಪವರ್ತನಮ್. (ix. 79.)

objected that in most cases of this description there is no dispute at all about the relationship, and that a decree incapable of enforcement is altogether useless. The Civil Procedure Code has set all these doubts at rest, for it enacts (S. 260) that "when the party against whom such a decree has been passed has had an opportunity of obeying the decree or injunction and has wilfully failed to obey it, the decree may be enforced by his* imprisonment or by the attachment of his property or both." After a year, the Court may out of the attached property award compensation to the wronged person. In place of this, the Parsi Marriage Act provides a less severe penalty—a punishment of simple imprisonment for a month, or a fine of Rs. 200, or both.

It is this provision of the Procedure Code that has been generally attacked by the advocates of reform. To be thoroughgoing they ought properly to try to alter the substantive law to suit their advanced views. But it is well known that the Government of India is very cautious before interfering with this branch of law, which trenches so largely on the domain of religion. There is also the hotly disputed question of the province of the State to enter into questions of social reform. From an abstract point of view it is difficult to draw the line between the province of Government and what belongs to the social sphere. In most civilised countries, marriage is now regarded as a civil institution. Here in Mysore we have recently had a very marked instance in which the State has legislated on this matter. Merely because the Government of India happens to be conducted by Englishmen and Christians, I do not see why it should not step in to regulate this department in its secular aspects; especially when we have seen from long experience how cautious it is in these matters, and how zealously it tries to inform itself of what is likely to be conducive to the public interest and not in any pronounced degree of opposition to the wishes of the majority of the people. Only we have carefully to see that Government is not led away into mistaking the opinion of a few radical members of the community for the generally accepted opinion. I do not myself think that there is really any necessity for any substantial alteration of the law. It is likely, I think, that the interpretations of existing texts which will be given by the High Courts in the light of the progressive

* his=his or her: General Clause Act, 1868.

views of the times will make the law as conducive to the real interests of parties as is expedient.

It has indeed been contended that this remedy itself is an invention of the English judges who introduced their notions derived from English law into this country. Without denying that such a tendency has sometimes shown itself, let me say that such action closely follows the spirit of our own law. Narada says: "If a man leaves a wife who is obedient, pleasant-spoken, skilful, virtuous, and the mother of male issue, the king shall make him mindful of his duty by severe punishment." (xii. 95.)

The propriety of granting relief being assumed, the important question is how it should be enforced. There is a radical difference between cases in which what is called specific relief may be granted and cases in which only pecuniary compensation can be awarded. The old idea that the wife may be delivered up as a chattel is deservedly discredited. The matter should be viewed as the performance of a duty imposed by law on a relation which arises out of contract. An Act of the Legislature in force lays down certain principles for the guidance of a Court in such matters, of which those we have to consider in this connection are:—Specific performance may be awarded, when the actual damage resulting from non-performance cannot be ascertained by any standard, or when compensation in money would be no adequate relief, or when it is probable that no pecuniary compensation can be obtained. (Sp. R. Act, S. 12.) On the other hand, relief should not be granted when the contract is so dependent on the personal qualifications or volition of the parties or is such that the Court cannot enforce specific performance of its material terms, or the performance of which involves the performance of a continuous duty extending over a longer period than three years. (S. 21.) Though these are positive rules of law not referring to this matter, it should be noted that they are founded on reason and arise from the necessity of the case. The truth that one man may take a horse to the water but ten men cannot make him drink is more often illustrated in Courts than lay persons are aware of. All the three principles above quoted as justifying an order of specific compliance apply to this case; for few will deny that the advantage to be derived from the company of a wife or a husband is incommensurable in money; and in cases at any rate where the decree is against the wife, as it generally is, she has no independent property of her own wherewith to compensate the husband. On the

other hand, the two negative principles are also applicable. You may compel a husband to take his wife into his house; but how can you insure her against neglect and lifelong misery? A similar difficulty would arise when the wife happens to be the unwilling party.

We must not, however, forget that in all societies and especially in ours, it is only extreme cases that ever come to Court. That of course is no reason why we should not try to have the best law we can devise to meet such cases. But we should beware of raising a false issue by appeals to sympathy for persons who may not deserve it. As I have said, such suits occur only against the wife in our society. In many cases, I know by experience that the resistance comes from the ill-advised girl being misled by foolish or interested counsels. Rarely, it seems to me, is there a case in which the girl would not in the long run be the happier for going to live with her husband. I can understand the use of separation when it may be followed by divorce and liberty to remarry, or when there is an honourable independent career open for the girl desiring separation. But constituted as our society is, I fail to see what the girl or her friends gain by making practically a widow of the girl and exposing her to many temptations.

Of course, there are rare cases in which even widowhood is preferable to continual misery in an obnoxious home or with a loathsome husband. In such cases, instead of allowing the matter to be left as a subordinate question for an after-decision, I venture to think that Courts should be empowered to decline to grant the relief. I think, however, that they already have such power. Personally I should like that a husband who supersedes a wife without her consent and marries another, should be deprived of his right to claim the superseded wife's society. I think that public opinion would welcome such a change, and I wish the Government would alter the law in this respect.

The amendment now proposed to be made by the Government of India is, I think, a desirable one, and is moderate enough not to alarm the staunchest advocates of a cautious policy of let-well-alone. It is a rider to S. 260 of the Procedure Code already referred to, and runs thus:—"Provided that no decree for restitution of conjugal rights shall be enforced by imprisonment of the defendant, unless the Court shall for sufficient reasons to be stated in writing on the face of the order, think fit so to direct."

Some time ago, a provision was recently enacted prohibiting

the imprisonment of women in decrees for money. This was retained in cases of restitution of conjugal rights, owing to the difficulty of providing some effective means of enforcing such decrees against women. The humane policy of the law at present is to discourage the award of punishment by imprisonment for non-performance of civil obligations out of inability to perform them. The above amendment has followed apparently in part in pursuance of this policy and in part owing to the desire to satisfy the reasonable demands of the advocates of reform.

As I have already said, such a remedy is very desirable even in the interests of the wife. If the power to imprison were altogether taken away, I fear the remedy would become useless; and it is to be hoped that in trying to satisfy the radical party, the Government will not altogether nullify the marriage itself in cases where by ignorance or perverseness one party declines to fulfil its obligations. It behoves us in reforms as in other important concerns of life not to "wed raw haste, half-sister to delay."

H. V. NANJUNDAYYA.

POSTSCRIPT.

SINCE the above was written, the Eighth National Social Conference, which was held in Madras, passed a resolution to the effect "that the proposal of the Government of India to vest in the judges a discretionary power to enforce restitution decrees by the imprisonment of the disobedient wife—party to the suit—is an improvement on the existing state of law and as such entitled to public support, though the Conference cannot accept it as a final settlement of this question."

In matters of law as in any department of social conduct, we can hardly ever arrive at a final settlement of any question; and from the meagre report I have before me, I cannot discover in which direction the members of the Conference desired to proceed. It is no doubt a barbarous expedient to imprison a person who does not obey the decree of a Court from proper reasons; but in such cases it is better to say that a decree should not be passed or should be declared null, rather than keep it alive but inoperative. After all, the main object of the law of procedure for executing decrees is to see that the orders are carried out in their proper spirit. The only justification for retaining imprisonment lies in the consideration that the fear of incurring it will operate in the majority of cases on the recalcitrant party, so as to force him into

compliance. I for one think that in the majority of cases it has such an effect actually, and hold that its retention is justifiable. In extreme cases, where the man or the woman thinks that going to prison is preferable to living with the partner, the proposed remedy is worse than useless and ought not to be applied. Hence arises the necessity for modifying the law, so as to make it discretionary with the judge to imprison the party or to decline to do so.

H. V. N.

LITERARY NOTICES.

Chips from a German Workshop. Vol. II. By F. Max Müller. K. M. New Edition. London and New York: Longmans, Green, and Co., 1895. Price 6*s*. 6*d*. net.

PROFESSOR MAX MULLER is bringing out a new edition in four volumes of the *Chips from a German Workshop.* The volumes are of a very convenient size, and the price is such as to place them within the reach of a very large circle of readers. The first volume contains recent essays and addresses; while the present volume is chiefly a reprint of the *Biographical Essays,* which were published in 1884. It contains, however, an account of the great scholar, Pott, who died in 1887, and a short notice of the little known philosopher, African Spir, who died in 1890.

The present volume of the *Chips* has special attractions for Indian readers. Apart from the fact that Professor Max Müller has by reason of his work as an Orientalist and his generous appreciation of the literary productions of India attained a very high reputation in this country, several of the more important essays in this volume deal with Indian subjects. Rajah Rammohun Roy, Keshub Chunder Sen, and Dayananda Sarasvati form the subjects of the first three essays, while another essay gives a brief description of Colebrooke, who in more senses than one deserves to be called the founder of Sanskrit scholarship in Europe. Of Rajah Rammohun Roy and Keshub Chunder Sen Professor Max Müller writes in a very sympathetic strain, though he is by no means insensible of their failings. He does not have the same sympathy for the position which was taken up by Dayananda Sarasvati; and in the present edition he has added a postscript in which he expresses the fear that Dayananda Sarasvati was not so simple-minded and straightforward in his work as he imagined. The spirit which manifests itself among his followers is not, Professor Max Müller says, the tolerant and enlightened spirit that found expression in the teaching of

Rammohun Roy and Keshub Chunder Sen, and their attempt to make the old bones of the Vedic religion live again cannot meet with the approval of the true religious reformers of India.

We think it well to call the attention of our readers to the opinion expressed in the latter part of the preceding sentence. It is well known that Professor Max Müller has little sympathy with orthodox Christianity. It is also very generally believed that while he shows no mercy towards the failings of Christianity, he is very tolerant of the corruptions of Hinduism—especially of its Aryan prototype. The statement under consideration and many other statements in the first three essays would seem to show that after all this belief may not be well founded. If Professor Max Müller accuses Christians of juggling with the Bible, he does not acquit even the greatest of Indian religious reformers of juggling with the Vedas. He is quite clear that Rammohun Roy's dogma as to the divine origin of the Veda retarded more than anything else the natural growth of his work. We cannot help thinking that for a very similar reason the progress of true Christianity is much slower than it might be. We believe with Professor Max Müller that eternal truth requires no credentials. If we cannot recognise the good and the true without testing them by the touchstone of a Sacred Book we cannot be near to the kingdom of heaven. If Christians would concern themselves less with proving what they call the truth of Christianity and in their relations with one another and with those whom they speak of as heathen seek to be somewhat more as Christ was, there would be more hope than there is now for the future of Christianity.

Among the other essays we would specially commend to the attention of our Indian readers those on Bunsen, the Princess Alice, and Charles Kingsley. The life of Kingsley is more than the lives of most men fitted to rouse and encourage those who have any intention of taking their stand on the side of reform in India. It will give them some idea of the difficulties they are likely to meet with; and it may let them see how things which cannot be done in their own country get to be done in countries where the Christian spirit has penetrated more deeply.

Our readers will notice that the price of the book is *6s. 6d.* net. The publishers intimate that this is the price at which they intend it to be sold to the public, and that the terms on which they supply it to the trade will not allow of discount.

The History of the English Language. By Oliver Farrar Emerson. London and New York: Macmillan and Co.

The American universities are prosecuting the study of the English language and literature with a zeal that ought to put to shame the indifference of the older universities of Britain. Sievers' *Old English Grammar* found a translator in a professor of the University of California;

Cynewulf's *Elene* has been edited by a professor of the University of Tennessee; the book before us bears the name of a teacher in Cornell University. It would be easy to multiply instances to show how diligent the modern schools of America are in this line of work and how they bid fair to rival the Germans, whose study of the Teutonic languages has for long been an honour to themselves and a reproach to the English. The English school at Cambridge is still numerically weak in spite of the splendid enthusiasm of Professor Skeat, while it was only the other day that Oxford condescended to accord a place of honour to the study of that language which many of her own sons have done so much to purify and adorn.

We welcome Dr. Emerson's book; but we question whether such a work would have been possible had it not been for Dr. Skeat's *Principles of English Etymology*, and we should have been better pleased had there been a franker acknowledgment of this in the preface. True, no man claims originality less than Professor Skeat, though we expect he possesses more of it than many who urge their own merits. It would have been only a credit to Dr. Emerson if he had said that he owed much, if not everything, to this laborious veteran in his own field of work, instead of going out of his way to speak of his debt to Freeman and to Stubbs. The historians have indeed rather spoiled him as a philologist, for while his treatment of the Norman Conquest and its influence on the language may be good enough history, we have twice gone through Chapters IV. and V. seeking for one or two plain elementary facts which ought to have found a place in a book of this kind, and have failed to find them. The author is too much taken up with his attempt to minimise the Conquest, to tell the plain uninstructed reader what place exactly French occupied in the national life after the arrival of the Normans.

Dr. Emerson's book is more up to date than the late Dr. Morris's *Historical Outlines of English Accidence*. It is clearer, and the treatment of the subject is more interesting. This is partly due to a more sparing introduction of details. There is room still, however, we venture to think, for a text-book on this subject. Sweet works too independently. He cannot expect educationalists to accept his terminology right off or to be as warmly in love with phonology as he is himself. Skeat in his *Primer* has limited himself to etymology, and is supreme in that department. In his *Principles* pretty nearly everything that one wants to know on the subject is to be found; but the book is too big and expensive for class purposes. Probably the book that we want will come when a new and revised edition of Morris's *Accidence* issues from the press. Meantime, to hold the ground, we do not know a better book than Dr. Emerson's.

Practical Lessons in Physical Measurement. By Alfred Earl, M.A. London and New York: Macmillan and Co.

The author of this book is evidently one who does not believe in "education in a hurry." The course of instruction in physics of which he treats he takes no fewer than 350 pages to describe, and yet it does not extend beyond the most elementary exercises in the measurement of space, mass, and time. It is, as the title indicates, a course of practical lessons, and it is the aim of the author that the boys who work through it should as far as possible obtain the scientific instruction they are to get from it by means of experiments performed by themselves. It is undoubtedly desirable that boys should be introduced to the study of science by handling things for themselves and observing their properties rather than by learning from books what others have observed. It is far better, for example, that a boy should learn the lengths of the yard and the metre by using a yard-stick and a metre-stick to get the size of objects than by committing to memory from a book that 1 yard=91·4389cm., &c. It is, however, rather misleading when geometrical theorems are 'proved' by cutting out pieces of paper and placing them together in different positions, or laws of nature by means of school apparatus. Such experiments can at best only be rough illustrations of these theorems and laws, and to attach to them greater significance is to give an altogether wrong impression of their meaning. If, however, these practical lessons in physics are used simply as exercises by which the power of observation is cultivated they will do much to develop "a logical and inquiring habit of mind," which is, as the author with justice claims in his preface, "more valuable than the memory of facts and laws." The book has been compiled with very great skill, and affords teachers of physics so many useful hints in the way of illustration and experiment that it is sure to be welcomed by them even if they cannot see their way to use it as a class-book.

A Manual of Elementary Algebra. By J. T. Hathornthwaite, M.A. London and Bombay: George Bell and Sons, 1894.

This manual of algebra has been specially prepared for the use of students who are reading for the matriculation examinations of the Indian universities; and it seems to us to be eminently suited for this purpose. The elementary principles of the subject are clearly explained, a great many typical examples are worked out, and the book contains a very large number of examples to be worked out by the student. The author rightly deprecates the habitual employment of mechanical and often only half comprehended rules in the treatment of problems; and throughout the book preference is given to methods of inspection and methods based upon an intelligent appreciation of elementary algebraical

principles. The only remark that we would offer by way of criticism is that in his treatment of equations the author has not made it so clear as he might have done that the solution of an equation or set of equations is a continuous chain of reasoning, and that each step in the process is the determination of an equation or set of equations equivalent to the original equation or set of equations. We conclude by commending Mr. Hathornthwaite's manual to the attention of the teachers and pupils of high schools.

Longmans' Colonial Library.
The People of the Mist. By H. Rider Haggard.

IN *The People of the Mist* we are given more of Mr. Rider Haggard's wonderful and terrible imaginings. It is perhaps not quite so blood-curdling as *King Solomon's Mines* or *She*, but on that score opinions will probably differ. The hero, a young Englishman, goes to Africa in search of wealth to buy back his lost patrimony. In accordance with a dying prophecy which, had he only waited a day longer, would have been fulfilled in quite an everyday manner, he starts on a wild goose chase far into the interior. After adventures with slave-dealers, in one of which he rescues a beautiful English girl, the supernatural part of the story begins; and when Mr. Rider Haggard once begins it is impossible to stop him. Some of the party act as gods, and are received as such by the stern people who dwell in the land of mists. This entails a long course of deception in which the lady, who assumes the character of the goddess Aca, plays a most prominent part. At length they are discovered, and go through such a series of awful situations that the wonder is the tale does not end abruptly with their total annihilation. Three of them, however, escape, though barely with their lives and reason, and the hero, on returning to civilized regions, finds his fortune quietly waiting for him in England. Such is the thread of the story on which the shark's teeth are strung. The author's well established fame will bear the strain of this last account of 'barefaced and flagrant adventure', and we can recommend the book as capital recreation from serious work.

Macmillan's Colonial Library.
Life's Little Ironies. By Thomas Hardy.

ONE fails to see what good is effected by the publication of these stories. They neither instruct nor amuse. Any expectation of amusement is perhaps warned off by the title; but we could imagine more instructive reading being supplied by the ironies of life than Mr. Hardy has given us here. The tales, so far as we have read them, are hard and unfeeling,

and sometimes, we think, unnecessarily coarse. Whether Mr. Hardy wishes to be regarded as a cynic or as a reformer we do not know: we admit his power, but we object to the bad taste in the mouth which we have when we rise from the perusal of what he has written more recently.

NOTES AND EXTRACTS.

At the recent Convocation of the University of Madras the address to the graduates was delivered by H. E. the Governor, Chancellor of the University. Lord Wenlock began by calling to mind how numerous had been the changes in Madras during the past four years, and how many men who had been intimately connected with the University had within that time left India for good or been removed by death. He paid a special tribute to the memory of the late Rai Bahadur P. Ranganada Mudaliyar and the late Sir T. Muthuswami Aiyar.

After congratulating those whom he was addressing on the success which had so far attended their efforts to acquire knowledge, and reminding them that they were only at the threshold of the real work of their lives, Lord Wenlock went on to indicate some of the ways in which those who had received a liberal education might help in advancing the moral and material welfare of their fellow countrymen and countrywomen. He specially invited the attention of his hearers to the development of manufactures and commerce and the means of communication, the spread of education, and the improvement of sanitation, as among the greatest wants of the country at the present time. In alluding to the development of manufactures and commerce Lord Wenlock said he placed agriculture first, as by far the most important industry in the present condition of India. In all districts of the Presidency, he said, the preponderating importance of the agricultural industry had forced itself upon his mind; and he could not but regret that the duty of carrying on this industry was almost entirely confined to members of the peasant class, who, however skilful they might be in some respects, were generally very ignorant, very conservative in their habits, and very loath to abandon antiquated methods. He had often asked himself, and he asked his hearers, whether there was any reason why men of high educational attainments should not turn their attention to agriculture, and by scientific and careful application not only succeed in obtaining a fair renumeration for their capital and labour, but also, by the experience they would gain and the example they would afford, do much to improve the cultivation and the prospects of their more humble

neighbours. He indicated various directions in which a higher intelligence and the adoption of more scientific methods were required, and expressed the hope that the day was not far distant when the University of Madras would include agriculture among the subjects qualifying for a degree.

Going on to speak of manufactures and commerce Lord Wenlock said that in these days of fierce and unceasing competition there was need for the employment of the keenest intelligence and the most highly trained abilities. It was a subject of constant complaint, he said, that the manufactures of this country were going down before the pressure of those of other countries, and he did not doubt that this was to a certain extent true. He glanced briefly at the progress which technical education had made in the Madras Presidency in the few years during which it had been in existence, and said there was cause for satisfaction with the growth so far of the movement for providing this kind of instruction. What was required now was to train teachers who in their turn would train the general body of the people, teaching them how to turn out better work than they now did in the older industries, and bringing home to the more intelligent craftsmen the knowledge and the skill by which alone they could undertake new industries capable of development in this country. As regards the complaint so often made about the amount of wealth which was drained from this country in the shape of profits and interest, Lord Wenlock asked whose fault that was. India, he said, wanted railways and tramways and canals, but where were the Indian companies to make them? He expressed regret that among those who received university degrees there was not a larger number drawn from the wealthy and trading classes.

Speaking of education generally Lord Wenlock first referred to the oft-repeated statement that the number of highly educated young men is far ahead of the requirements of the country and that higher education is advancing faster than is compatible with the general progress of the people. He admitted that higher education might be advancing more rapidly than education on a lower plane, but he maintained that what was required was not to restrict the progress of higher education but to bring primary education up to its proper place. He appealed to all who were interested in the cause of education to come to the assistance of Government by starting and equipping more primary schools, and he asked those whom he was addressing to become active agents in pushing on this work and to impress upon those of their friends who were blessed with this world's goods that they could devote them to no better object than this. He pointed out how much the cause of education in this Presidency owed to the work done by the various missionary bodies, and asked the people of the country to follow the noble example that had been set before them. In his remarks on the subject of female education

Lord Wenlock again made generous acknowledgment of the services rendered by the missionary societies. To us, who have on many occasions deemed it our duty to criticise the policy of Government in relation to aided education, these straightforward statements are cause for genuine satisfaction. We hope that, having thus publicly acknowledged the value of the services rendered by the missionary societies to education, Lord Wenlock will during the remainder of his term of office do all that he can to encourage these societies to persevere in their good work.

In the course of his address Lord Wenlock referred to the subject of discipline in educational institutions and to the adverse conditions under which so many Indian students have to prosecute their studies. The complaint, he said, was frequently heard now-a-days, that among the rising generation there was to be observed a want of manners and a departure from that courteous and chivalrous demeanour which had always been such a marked characteristic of the people of India. He could not from his own personal observation say that this complaint was well grounded, but from what he had heard he was afraid there was some reason for it. He was glad to think, however, that the subject of the proper housing of students had for some time been receiving attention, and that his Government had been identified with the first extension of the hostel system in Madras. Extension, Lord Wenlock said, for the credit of the actual initiation of the system belonged entirely to Dr. Miller, who had done so much not only for the University of Madras but for the spread of education throughout India. Lord Wenlock expressed the hope that before many years were over, each large centre of population would have provided itself with a suitable home for young students.

Several of his hearers, Lord Wenlock said, would doubtless find themselves engaged in duties connected with the public press. He sought to impress on such the grave responsibilities with which they would be entrusted. They would be in many cases the guides and leaders of public opinion, not merely the reflections of other minds around them. They would find themselves in the possession of liberty such as was not known in many other countries; therefore let them not abuse it or allow it to degenerate into license. Let them strive to preserve a high standard of justice and honesty; and let them not impute motives when they did not have complete information. Let them not squeeze their facts to accord with their theories; nor let them sacrifice truth on the altar of sensationalism.

Lord Wenlock made some remarks on the duty of educated men in regard to politics and criticism of the Government. He also directed attention to the subject of early marriage. In conclusion, he appealed to the educated classes to do all that lay within their power for the improvement of sanitation, and generally to interest themselves in the

welfare of their fellow citizens. By devoting the energies and abilities which God has given them to the good of the people in a public-spirited and self-sacrificing manner they would best be able to extend and develop the principles of local self-government, and would acquit themselves worthily as citizens of a great Empire.

FROM the Report on the Administration of the Punjab and its Dependencies for 1893-94 we learn that the year under review was on the whole a favourable one for the Province. Quietness for the most part prevailed on the frontier; and within the Province crime and the jail population decreased. The harvests were good and prices low; and the year was generally healthy. The one unfavourable feature in the administration of 1893-94 was the straitened condition of the finances.

The report on meteorology states that unusually cool weather prevailed in the Punjab during the greater part of the year. In April and May 1893 more than the usual amount of rain was received at most stations. The monsoon set in fairly on the 24th of June, and for a month the rainfall was unusually heavy. It then fell off, and ceased almost entirely till near the end of August, when humid monsoon winds again began to prevail. From this time till near the end of September the rainfall was above the average. Fine weather prevailed in October, November, and December; and the cold weather rains did not commence till the 31st of December. The rainfall in December was less than the average, but this was compensated by a heavy fall in January; and on the whole the cold weather rains were more abundant than usual.

The year was on the whole favourable for agricultural operations; but partly on account of the large area which had been put under spring crops in 1893 and partly on account of the late date at which these crops were harvested, the area of the autumn crop in 1893 was very considerably less than the area for the preceding year. This was partly counterbalanced, however, by an increase in the area harvested in the spring of 1894, which was the largest on record. The season was particularly favourable for wheat cultivation; and the total increase in the area under spring crops was due to the increased area under wheat. The spring crops were on the whole excellent, and they were cut and gathered in fine weather. The autumn crops were also good, the crops of cotton and rice unusually so. Owing to the favourable season and to the fact that it was the fourth of a succession of favourable seasons, there was a marked fall in the prices of all kinds of agricultural produce. But on account of the low price of wheat in England the export trade was very dull. Contrary to what we noted last month of the Madras Presidency, prices in the Punjab were generally lower in the year under review than they had been since 1885. The rates of wages prevailing in 1893-94 did not differ much from those of the previous year. The year under

review must therefore have been a very favourable one for the poorer classes.

The value of the trade between the Province and the countries bordering it on the north-west and north shows a slight falling off as compared with the previous year. This was due chiefly to a falling off in the trade with Kabul and Kashmir. In the case of Kabul the falling off is attributed to State interference with mercantile business; in the case of Kashmir the cause does not seem to have been ascertained. As regards the rail-borne trade of the Province the imports showed a falling off in weight as compared with those of the previous year, but their value showed a considerable increase. The exports showed an increase both in value and weight. The export of raw cotton was brisk during the year, and the export of wheat, which had received a sudden check in 1892-93, began to revive. Karachi continued to be the most important seaport in connection with the trade of the Province. Bombay showed an increase as regards both imports and exports, and Calcutta showed an increase as regards exports but a decrease as regards imports. There was great activity in the river-borne trade between the Punjab and Sind.

The vital statistics given in the Report are for the calendar year 1893. The average birth-rate for the Province was 34·99 per 1,000, as against 38·16, the mean of the previous five years. The ratio of male to female births was 112·6 to 100. The year was comparatively a healthy one; and the death-rate was only 29 per 1,000, against 49 per 1000 in 1892. The rate of mortality among infants under one year was 176·73 per 1,000 for males and 169·35 for females, as against 257·63 and 249·72, respectively, in the previous year. The total number of deaths registered from cholera was only 639, and only 4,085 deaths from small-pox were recorded. There has been for many years a gradual decline in the mortality due to small-pox, and the average death-rate for the seven years ending in 1893 was only 0·51 per 1,000. The mortality from fevers in 1893 was little more than half what it was in 1892; and there was also a considerable decrease in the mortality from dysentery and diarrhœa. A good deal was done for the improvement of sanitation in the year under review; and a large number of vaccination operations were performed.

The report on instruction shows progress in various directions. There was an increase in the number of institutions as well as in the number of pupils under instruction in the year under review. The attendance at colleges rose by nearly 30 per cent.; and there was a fair increase also in the attendance at primary and secondary schools. There was a considerable rise in the income from fees. This rise took place in the case of all classes of institutions except middle schools for girls, and was especially marked in the case of colleges and secondary schools. In primary schools the income from fees still forms but a small fraction

of the total expenditure. The rate of fees in these schools is very low, and more than half of the scholars are exempt from paying fees. The ninth annual meeting of the General Educational Conference was held at Lahore in April, 1894, and several important matters were considered by the Conference. The conclusions arrived at by this body were in the main accepted by the Lieutenant-Governor; and a resolution was published embodying them and conveying the thanks of Government to the members of the Conference. In this matter, it seems to us, the comparatively backward Punjab is setting an example in educational policy which Madras would do well to follow.

We will in conclusion touch upon a few other matters regarding which information is given in the Report before us. In no other part of India does irrigation play a more important part in agriculture than it does in the Punjab; and it is satisfactory to know that the Government is fully alive to the necessity of maintaining existing works in efficient condition, and is doing all that it can to utilise this means of increasing the food-supply of the Province. As an indication of progress in the Punjab we may mention the rapid development of correspondence in the Province. No archæological survey work was done in the year under review; but a considerable sum of money was spent in the restoration and repairs of buildings of archæological and historical interest.

The Report is not so carefully compiled as the Madras Report, and the general summary at the beginning is somewhat meagre. The Punjab Report, however, always has one feature which the Madras Report does not possess: it is accompanied by a good map.

We are in receipt of several reports of mission work done during the past year. Among these is Mr. Slater's Report of Work among the Educated Classes in Connection with the London Mission, Bangalore. Mr. Slater begins by noticing various influences that have recently been at work in bringing about a kind of Hindu revival. The prevailing feeling among Hindus at the present time is one of general unrest. For good or evil, says Mr. Slater, many of the things that are old are passing away; while much that is new to Indian thought and life is pressing itself forward. There is a sense of dissatisfaction with many of the old beliefs and rites, and a reaching out after something purer and more reasonable. The same feeling is manifested in regard to social customs and political institutions. But whereas in this case the feeling seeks fulfilment in the adoption of Western ideals, it looks to a revival of the most ancient national ideals in regard to religion. In this, Mr. Slater thinks, both the vitality of Hinduism and its inherent weakness are manifested. The fact that India looks to the West for her social and political ideals proclaims the failure of Hinduism as a regenerating force. Another confession of the weakness of Hinduism, Mr. Slater thinks, is seen in its

new treatment of converts, as exemplified in the case of Mr. Ramanujam Chetty. Mr. Slater is by no means jubilant, however, because Hinduism is showing signs of weakness. He deplores the absence of serious thought and earnest inquiry and the fact that to so many minds religious truths appear to be little more than materials on which to exercise the ingenuity of controversy and speculation. The outlook would be disheartening, he says, did one not have firm faith in the intuitive religiousness of the Hindu nature as well as in the unfailing power of the Gospel of Christ and the consequent conviction that a reaction in favour of positive religious belief must assuredly set in. With hope inspired by such a conviction and by past experience Mr. Slater carries on his work among the educated classes. His annual report is always interesting, and the one before us is no exception to the rule.

Another Report to which we look for valuable opinions on questions of missionary policy is the Report of the Wesleyan Mission, Mysore. In the Report before us there is perhaps less that is noteworthy than there has been in some recent Reports. Still there is no lack of interest in it, and to all but those who consider a mission report incomplete without some startling statement, it will approve itself as a sober and clearly written report of good work honestly and faithfully done. We are glad to note the careful attention which the Mission is giving to the training of its agents, and to learn that the standard of educational attainments is gradually rising among them. We are also glad to find that no efforts are spared to render the educational institutions maintained by the Mission as efficient as possible, and that the experience of each succeeding year serves to strengthen the faith of the missionaries in education as a missionary agency. We rejoice that in all departments of their work the Wesleyan missionaries in Mysore are having tokens that their labours are successful in the best sense of the word.

At a time when so many missions are being pressed to extend their fields of labour it is well that their representatives should give due consideration to the question whether their duty may not rather be to endeavour to maintain their ground and consolidate their work than to widen the bounds of their responsibility. The missionaries working in connection with the London Mission in the Cuddapah District have had to face this question, and they have come to the conclusion that, as they cannot hope for an increase in the European staff, they must devote themselves to the work of educating and strengthening the faith of the people who have already put themselves under their charge. We are not astonished that they find this a hard task, nor are we astonished to learn that their educational work is developing rapidly. We are glad to find that the missionaries are fully conscious that they have a duty towards their people in regard to their material and physical needs, and that unless they fulfil this duty to them the spiritual progress for which they are

working will be seriously retarded. It is probably known to many of our readers that medical work has been very successfully carried on by Mr. and Mrs. T. V. Campbell for the last three years.

In the course of the Report one of the ordained evangelists of the Mission makes mention of an interesting place which he visited. This is Badragiri in the Nallamalla Hills. Here Obalasudu, a popular local deity, is worshipped. The interesting thing connected with the place is that while the festival in honour of the deity lasts the people all mingle freely with one another, draw water from the same well, and prepare their meals together. They also worship together and generally do not observe the restrictions of caste.

The Report of the American Evangelical Lutheran Mission also has more to tell of consolidation of existing work than of extension. It, too, emphasizes the importance of maintaining schools in the highest possible state of efficiency and the need there is for more and better teachers. The High School and College at Guntur received a considerable addition to its numbers during the year under review; and the total income derived from fees and Government grants rose to 44 per cent. of the total expenditure.

COLLEGE NOTES.

I SUPPOSE there are not many readers of the Magazine to whom it is news that I mean to leave India, though, according to my hope and intention, I shall not be absent many months. By the time these Notes appear I may probably have got as far as Egypt on my way to Greece and in due time to Scotland. I believe I may say that I have entirely got over the illness which has already been referred to in the Magazine, but it has left me unfit for regular work in the meantime, so that a period of rest has become indispensable. But in fact my illness has made little difference in my plans for the current year. I had—with considerable reluctance,—consented to be Moderator of the ensuing Assembly of the Free Church of Scotland. If I had been actually to fill that place I should have had to leave Madras early in April at the latest, and I could not well have returned much before the end of the year. Now that it has become impossible for me to accept the honour it was proposed to confer on me, I am leaving about the time I should have left in any case; and I hope I may be able to return as soon as, if not sooner than, I could have done if I had duties to discharge at home. So far as the College is concerned and setting aside the time that I have been away from work already, the only difference is that during my

absence I shall be taking rest instead of discharging duties which, though they may be less onerous than honourable, would yet have been somewhat trying to one so little used as I am to public life and public ceremonial.

For some time it will of course be out of my power to give that information about what is going on in the College which it has long been my function to supply. This department of the Magazine is, however, sure to be well taken care of by others. I must not conclude these personal remarks without a word of grateful acknowledgment of the concern and sympathy manifested for me by former and present students, and by others also, during the time that I have been laid aside from work.

I HOPE that the reconstruction of the Anderson Hall will result in an addition to the equipment of the College which has long been a desideratum; though, since want of room made it absolutely impossible to provide it, I have hitherto said little about the matter. We have never had a Reading Room in which students, tutors, and professors, could get easy access to the periodical literature of the day. I do not indeed consider this to be at all an indispensable part of the equipment of a college; but, if it be not abused, it may be a useful adjunct to such equipment. I hope that with us this adjunct will fall into its proper place. The large new room on the ground floor in front of the Anderson Hall is meant to be used as a Reading Room. The necessary furniture for it has been planned and is now not far from ready. When I return I hope to find this additional means of combined relaxation and instruction fully organized. Things will thus be as it seems to me they ought to be. The Reading Room will be conveniently accessible and yet detached. This arrangement will fitly set forth how it ought to be employed. I have no wish that the reading of magazines and newspapers should be regarded as part of college life or college training. I think such things ought to be kept decidedly outside. At the same time I admit that they ought not to be far away, and that students ought to give some small portion of their time to acquainting themselves with what is being thought and said and done on the surface of the passing time. This will be appropriately symbolized by the position of the new Reading Room,—across a narrow street but not actually within the College premises.

As regards the way in which the Reading Room is to be maintained and managed, I am able to give only some general foreshadowings. Had I been in my usual health for the last few months, the plan of operations might perhaps have assumed a more definite form ere now. It is likely to include other things along with the Reading Room. As the College has developed and its arrangements have grown more complex, there has come to be a number of separate little demands on such

students as are doing all that students ought to do. For instance, both entrance fees and monthly subscriptions are paid by those who are members of the different clubs, and special fees by those who join the voluntary gymnastic classes. Then there is the compulsory payment for the catalogue of the Library and the charge for the College Calendar, of which every student is expected to buy a copy every year. These things and others like them do not altogether make up any large amount, but on account of their number they can hardly but be felt to be vexatious; and the imposition of another separate charge to provide the funds necessary to maintain the Reading Room would add to the vexation. It is proposed that so soon as plans can be matured a single fee payable by every student for every term shall take the place of the numerous more or less voluntary subscriptions to which I have referred, and that, so far as may be found possible, every student shall thereafter have free admission to the Library, the Clubs, and the Reading Room, and shall receive a copy of the students' edition of the Calendar without payment. The chief difficulty in the matter arises from the great number of students. This of course makes it impossible that every one should be able to claim admission as of right to the cricket or any other club. Probably it may be found necessary to retain separate entrance fees to the clubs; but I see no reason why a certain allowance from the new term fee which is to be paid by all should not take the place of all monthly subscriptions. If such an arrangement can be made it would certainly be an improvement to the working of the clubs and a great relief to their treasurers and secretaries.

Of course the various societies for discussion, which are purely voluntary and with which there is no wish that *every* student should be connected, must remain outside of the contemplated arrangement. But as regards the Library and Reading Room, which every student ought more or less to use, and as regards the clubs, one or other of which every student ought to join provided room for him can be found, it ought to be quite possible to contrive some simple working scheme of the kind that I have indicated. I trust that some scheme of the kind will be put in operation at the beginning of next term or at latest by the beginning of next year.

I REGRET that I have to leave without seeing all the building operations completed which have been going on for a considerable time and which ought to have been finished long ago. The Anderson Hall, properly so called, has been regularly in use since it was reopened on the last College Day, but the various additions to it are still in a somewhat rude condition, and accordingly the Hall itself cannot be kept so clean and comfortable as it ought by and by to be. Everything, however, is very nearly finished except the dome which is to take the place of the

former spire. The dome is scarcely begun, but, as the materials are on the spot, a few weeks ought now to be enough for its construction. But where contractors are concerned I have learnt by sad experience that what *ought to be* is one thing and what *will be* quite another.

The Second Students' Home is finished except three rooms, and all the nineteen rooms that are ready are fully occupied. I have not time to say so much about the new Home as I should like. There are one or two things, however, which ought to be said about it. The Home provides accommodation for 34 members and 6 associates. At present there are in it 32 members and 4 associates. As soon as the remaining rooms can be got ready the number of members will be filled up. I believe there are more than enough of candidates. The site is so cramped that it was impossible to provide cooking and dining accommodation for both of the classes of non-Brahman Hindu students, *viz*., the vegetarians and the non-vegetarians. The latter, being the larger class, have the use of the accommodation of this kind which is available on the premises. The vegetarians of course live in the Home, but they have to go for meals to a house in Linghi Chetti Street, which I have bought and somewhat modified.

In connection with the Second Students' Home I have to mention two acts of liberality for which I am heartily thankful. Eighteen months ago the Rajah the Setupathi of Ramnad sent me a liberal contribution towards the outlay. He begged me at the same time to say nothing about the matter till the building was complete, and hitherto accordingly I have not made any reference to it. It is time, however, that his liberality should be acknowledged. Though not literally, the Home is practically, complete, and after the last touches have been put to it I shall have no opportunity of saying anything on the subject for a considerable time. I am therefore of opinion that the time for which my promise was given may be held to be at an end. But indeed the building will surely be finished even in the literal sense before the number of the Magazine is published for which these notes are written. The Setupathi's kind subscription amounts to nearly one-fifth of my entire outlay if the house in Linghi Chetti Street be included, or to a little more than a fourth if the Second Students' Home be taken separately. I am sure that those who enjoy the benefits of the Home will join with me in thanking the Rajah for such important help to an undertaking which will benefit many generations of non-Brahman Hindu students.

Generous help is to be given in another way by Mr. M. Abboyi Naidu, who is so well known as a friend of the College and as a liberal contributor to public purposes, especially to such as are meant to benefit his own community. From the 1st of February last he gives a subscription of Rs. 100 per mensem to an account which has been opened with the Bank of Madras under the title of 'The Naidu Students' Fund'. From this

fund it is proposed to give help in judicious ways to Naidu students connected with the College and the Home who may be found both to need help and to deserve it. To one half of the 34 places for members of the Home I have undertaken to give such students a special claim. For the remaining half of the members' places Naidus must take their chance with other non-Brahman Hindu students; but if at any time there should be less than half of the members who are Naidus such vacancies as may occur will be given preferentially to them. Thus, to such an extent as the present accommodation renders possible, there will always be a place in which young men belonging to the Naidu community will be well provided for and taken care of. At present more than half of the members of the Home belong to the community for whose benefit Mr. Abboyi Naidu has undertaken to do so much.

It is greatly to be desired that other Naidu gentlemen will come forward with similar generosity for the good of those students in whose welfare it is natural that they should feel a special interest. Should they do so, it may not be long before a Home may be built for the benefit of these students only. I believe that arrangements may be made elsewhere without very great difficulty for the accommodation of the vegetarian members of the recently erected Home; and if so the site of the house I have recently bought in Linghi Chetti Street may become available for a *Naidu* Students' Home. Such a development is of course still in the future; but it will be a pleasure not to me only but to all who have the best interests of the rising generation at heart if the example set by Mr. Abboyi Naidu should be largely followed before I return to Madras.

WILLIAM MILLER.

22nd March, 1895.

LAST month we stated that our students had achieved a very fair measure of success at the recent University Examinations. For such of our readers as desire to have more detailed information on this subject we have collected the following figures from the Report of the College Council.

In the English Language Division of the B.A. Degree Examination 242 candidates appeared from the College. Of these 170 passed, three of them in the first class, and forty-three in the second. In the various Second Languages 200 candidates appeared, of whom 178 passed, sixteen of them in the first class, and ninety-two in the second. In the various Science Branches 207 candidates appeared, namely 20 in Mathematics, 56 in Physical Science, 15 in Biology, 56 in Philosophy, and 60 in History. Of these 13 passed in Mathematics, six in the second class and seven in the third; 37 passed in Physical Science, five of them in the first class and twenty-seven in the second; 11 passed in Biology,

one of them in the first class and seven in the second; 45 passed in Philosophy, one of them in the first class and fifteen in the second; and 39 passed in History, one of them in the first class and seventeen in the second. These figures refer only to candidates who appeared for examination directly from the College, and do not include those who, though they did not go up directly from the College, are included in the University lists among those who passed from the College. Of such it appears that there are 34, of whom 3 passed in the English Language Division in the third class, and 6 in the various Second Languages, four in the second class and two in the third. The remaining 25 passed in the various Science Branches. Two passed in Mathematics, one in the first class and one in the third; two passed in Physical Science in the third class; one passed in Biology in the third class; four passed in Philosophy, one in the first class, one in the second and two in the third; and sixteen passed in History, three in the first class, one in the second, and twelve in the third. Altogether 173 students of the College were successful in the English Language Division of the B.A. Degree Examination, 184 in the various Second Languages, and 170 in the various Science Branches. In the F.A. Examination 213 candidates appeared from the College, and of those 105 passed. For the Matriculation Examination 121 pupils of the School appeared, and of these 37 passed. With regard to all the above figures it should be noted that while they include among both those who appeared and those who passed a few who appear in the University lists as private students, they do not include the much larger number of those who appeared for examination as private students but who received their training in the College.

Of the University prizes four were gained by students of the College. P. S. Rajagopala Aiyar, who stood first in Philosophy, gained the Miller Gold Medal; R. Narayanan, who stood first in English, gained the Christian College Medal; M. Vijayaraghavulu, who stood first in Biology, gained the Caithness Prize; and P. Subrahmanyan, who stood first in History, gained the Northwick Prize. It ought, perhaps, to be stated that P. S. Rajagopala Aiyar appears in the University lists as a private student.

At the Cator Examinations, Higher Grade, students of the College gained the first two prizes, five out of the certificates of merit in the first class, and four certificates of merit in the second class. In the Lower Grade pupils of the School gained eight certificates of merit in the second class.

SCIENTIFIC AND LITERARY JOTTINGS.

MANY years ago Dr. Huggins stated that he had observed that besides the well known green line the spectrum of thallium included a red line with a wave-length 6547 in Ångström's scale. The existence of this line has been doubted, as it has not been seen by Thalén, by Liveing and Dewar, nor by any other observers. Mr. H. Wilde has, however, confirmed Dr. Huggins's observation. When he volatilised thallium or its chloride in the electric arc he saw a red line which seemed to coincide with the hydrogen line C. As this line appeared invariably in the spectrum of metallic substances volatilised in moist air, Mr. Wilde at first thought that it was due to the electrolysis of the water vapour in the air. It did not, however, appear in the spectra of the alkali metals nor in those of some others observed under the same conditions, and so it seemed possible that after all the red line did belong to the spectrum of thallium. Working in dry air, Mr. Wilde proved that it was not due to the hydrogen of water vapour. He also satisfied himself that it was not due to hydrogen occluded by the thallium, by making a spark pass between electrodes of thallium and electrodes of palladium saturated with hydrogen. The hydrogen line C appeared very distinctly for a few seconds and then disappeared when the electrodes were heated. He obtained further confirmation by observing the spectrum of thallium melted in a vacuum at the focus of a lens. In all his observations he found this red line to be a little more refrangible than the hydrogen line C.

Mr. Wilde has pointed out that the characteristic lines of the alkali metals and those of the thallium group are displaced towards the more refrangible part of the spectrum in the inverse order of their atomic weights. The spectra of thallium, indium, and gallium exhibit corresponding lines distributed in the same order as their atomic weights :—

Th = 204	$\lambda_1 = 6560$	$\lambda_2 = 5349$
In = 113·4	$\lambda_1 = 4510$	$\lambda_2 = 4101$
Ga = 70	$\lambda_1 = 4170$	$\lambda_2 = 4031$

PROFESSOR VICTOR MEYER of Heidelberg, whose method of determining vapour densities is so well known, has devised a method of determining high melting points which seems likely to prove equally valuable. The principle made use of consists in measuring the volume of the air in an air thermometer at the moment when the substance melts, and one of the great advantages of the method is that a very small quantity of the material is sufficient for the determination, so that it can be applied to the rarest substances. The substance whose melting point is to be determined is put into a small and narrow platinum tube which is attached

to the bulb of an air thermometer which is also made of platinum as the operation has to be carried to temperatures higher than those at which the hardest varieties of glass soften. The bulb of the air thermometer has two long capillary tubes rising up from it, one of which is connected with an apparatus for generating pure carbon dioxide and the other with a gas-measuring burette. In order to determine the exact moment when the substance melts the tube containing it is heated until it melts and a platinum wire with a thickened end is inserted into it and allowed to become fixed by the substance solidifying around it The wire is then passed over a pulley and a weight attached to the free end. When this has been arranged the bulb of the thermometer and the tube attached to it are surrounded by a crucible containing a fused salt whose melting point is below that of the substance under investigation. When the substance melts the wire is released and the fall of the weight gives the signal for connecting the carbon dioxide apparatus with the thermometer. The air in it is consequently displaced and passes into the burette where its volume is measured ; and a simple calculation gives the melting point.

SOME interesting results have already been obtained by Professor Victor Meyer which seem to indicate that the melting point varies with the atomic weight. The melting points of four groups of substances are as follows :—

Potassium chloride	800°·0	Potassium iodide	684·7
Potassium bromide	722·0	Rubidium iodide	641·5
Potassium iodide	684·7	Caesium iodide	621·0
Sodium chloride	815·4	Calcium chloride	806·4
Sodium bromide	757·7	Strontium chloride	832·0
Sodium iodide	661·4	Barium chloride	921·8

There is thus in these salts of potassium and sodium a lowering of the melting point accompanying a rise in the atomic weight of the halogen. There is a similar lowering of the melting point in the case of the alkali metals potassium, rubidium, and caesium. On the other hand, there is a rise in the melting point in the case of the alkaline earthy metals calcium, strontium, and barium. In all the groups, however, the salt of intermediate molecular weight has an intermediate melting point.

ONE of the most distinguished victims of the epidemic of influenza at present prevailing in England has been Sir Henry Creswicke Rawlinson, who died on the 5th of March in his eighty-fifth year. In 1827, when only sixteen years of age, he came out to India as a cadet in the Bombay Native Infantry. He devoted himself to the study of Persian and the Indian languages, and, though he distinguished himself in the disastrous Afghan campaign he will always be remembered rather as a

great Oriental scholar than as a soldier. The writer of his obituary notice in the *Academy* goes so far as to say that in Sir Henry Rawlinson "we have lost one of the half-dozen Englishmen of this century whom the world will always reckon among its great men."

The great achievement with which his name is associated is the decipherment of the Persian cuneiform inscriptions. His interest in these inscriptions was excited when as a young officer he was, between the years 1833 and 1839, employed in Persia in assisting in organising the army of the Shah. Though other scholars had been working at the subject before him, it was Rawlinson who, by his transcription and publication of the trilingual inscription of Darius Hystaspes on the rock at Behistun, unravelled the mysteries of Persian cuneiform writing. As consul at Baghdad also he did much to encourage Layard in those labours which have so much enriched the British Museum. He retired in 1856, but rendered much service in many capacities. In 1858 he was appointed one of the first members of the new India Council, but he resigned on going as British Minister to Teheran. He was re-appointed in 1868, and attended the meetings of the Council till a few weeks before his death. It is hardly necessary to add that relief from active service meant for Sir Henry Rawlinson increased opportunities for devoting himself to scholarly pursuits, and the many honours conferred upon him both in his own country, and in foreign countries, show how highly his work was appreciated.

ANOTHER veteran scholar whose death should not pass unnoticed is Emeritus-Professor Blackie, who died at Edinburgh on the 2nd of March at the age of 85. Born in Glasgow in 1809, John Stuart Blackie was educated in Aberdeen, Edinburgh, Göttingen, and Berlin. While in Germany he acquired that love for German literature and that wider outlook upon life that characterised him ever afterwards. He was originally destined for the Church but on his return to Scotland turned his thoughts to Law, and was called to the Bar in 1834. Blackie, however, could never have become a successful advocate. He devoted himself to literature, and in 1841 he obtained the Chair of Humanity—as a Latin professorship is called in Scotland—in Marischal College, Aberdeen. In 1852 he was appointed to the Greek Chair in Edinburgh, which he held till 1882, when he retired.

A list of Professor Blackie's works would do little to explain the position he held. Perhaps his little book on Self-Culture is the one that is most likely to live, and any one who has read it cannot fail to have some idea of the man whose personality had such a charm for most of those who were brought into close contact with him. By his students he was regarded with somewhat varying feelings. Those who had been trained to regard accuracy as the main thing in scholarship felt annoyed by the

somewhat casual methods followed in the Greek class-room, but to many Blackie's enthusiasm for Greek literature was a kind of revelation, and the stimulus he gave in many cases led to an exact scholarship which he perhaps would have affected to laugh at. But those who knew him outside the class-room could not fail to admire him. Even there he was still the same extraordinary mixture of extravagance and wisdom—at times irritating by his eccentricities, but always again attracting by his genuine kindliness of heart, his keen insight, and his wide appreciation.

During the first period of his career as a Professor he took an active part in the work of university reform. He also worked hard both with voice and pen in his endeavours to inculcate his views as to the best methods of teaching languages, especially Greek. For the last thirty years, however, it is Gaelic rather than Greek that has been chiefly associated with his name. An ardent lover of everything Scottish, Blackie, on discovering the beauties of the fragments of Gaelic literature, threw himself with his customary energy into the attempt to preserve Celtic literature. Thanks to his exertions a sum of £12,000 was raised, and a chair of Celtic Languages and Literature was established in Edinburgh University. At the same time his love for the Highlands and his sympathy with the Highlanders made him become one of the foremost advocates for the reform of the land laws.

Professor Blackie was probably the best-known man in Scotland: certainly he was the most picturesque figure in Edinburgh, as he walked its streets with his flowing white hair, his long stick, and his Highland plaid. But his name was known far beyond the bounds of Scotland, and there are many in other countries who, as *Punch* sings,

> " Oft shall miss the healthy brain,
> And manly heart of brave old Blackie."

MESSRS. BLISS, SANDS, AND FORSTER announce a collection of biographies of living statesmen and rulers, entitled 'Public Men of To-day': An International Series, under the editorship of Mr. S. H. Jeyes. The first volume will appear early in this year and the five following are arranged for and in course of preparation :—*Li Hung Chang*, by Professor R. K. Douglas; *The Right Hon'ble Cecil Rhodes*, by Mr. Edward Dicey; *The Ameer*, by Mr. Stephen Wheeler; *The German Emperor*, by Mr. Charles Lowe; and *Señor Castelar*, by Mr. David Hannay. Volumes on President Cleveland, Signor Crispi, Lord Cromer, and M. Stambuloff will shortly be announced. Each volume will contain one or more portraits (and maps where they are considered advisable). The series is intended to furnish both a biographical account and a critical appreciation of the more famous makers of contemporary history.

AT the time of his death Sir John Seeley was engaged on a work on

the *Growth of the British Policy*. Nearly the whole of the work is in type, though it had not been revised, and it is to be seen through the press by Professor Prothero. It is to be published in two volumes by the Cambridge University Press.

MESSRS. MACMILLAN AND CO. are about to issue *The History of English Poetry*, by Mr. W. J. Courthope. It is to be in four volumes, and the first volume will be published within the next few weeks.

RECENT PERIODICAL LITERATURE.

THIS month again the first place in the *Contemporary Review* is given to an article by Mr. J. Fletcher Moulton. Last month Mr. Fletcher Moulton pleaded for deliberation in regard to the House of Lords; this month he pleads for action in regard to the House of Commons. He begins, however, by noticing the reception that has been accorded to his first article. He says he has good reason to be satisfied with it. Few of the writers who have noticed his article have shown that they are actually converts to the mode of procedure which he has been supposed to advocate, but they have shown that they have weighed his arguments, and they have stated their objections clearly. Many of the ablest of them seem, however, to have misunderstood his intentions. They have supposed that he is in favour of bringing in four Home Rule Bills all at once and fighting them through as a group with a view to obtaining Home Rule all round. This is not his intention. He is anxious that his party shall keep Irish Home Rule first on its programme, not only out of justice to Ireland, but as the pioneer step in a policy which will deliver the whole kingdom from the domination of the House of Lords. We thought he had made this pretty clear, and we hardly think that those of his critics who misunderstood him in this matter deserve to be treated so generously as he treats them. He practically takes upon himself the blame of causing the misunderstanding; though he excuses himself by saying that he was dealing with policy, not procedure, with aims and principles of future action, not with the measures in which these aims and principles will ultimately be embodied.

In the present article Mr. Fletcher Moulton goes on to show that the power of the House of Lords to retard legislation is very largely due to the ineffectiveness of the House of Commons. Through the clumsiness of its procedure the lower House is incapable of promptly and satisfactorily expressing to the other House the national will; and by reason of the opportunities which it gives for obstruction its work is often paralysed and much of its time wasted. Mr. Fletcher Moulton gives ample illustration of the tortuous course that legislation has often to pursue in the House of Commons, and indicates the lines on which reform ought to take place. We would fain hope that his articles may have some real influence in guiding public opinion.

Professor Percy Gardner contributes an able and interesting article on 'The Descent into Hades'. As regards the relation of the 'Descent into Hades' to the teaching of the New Testament Professor Gardner holds that there is no historical relation between them. He adheres to the opinion of the Bishop of Carlisle that the Descent can in no manner or degree depend upon history, but is essentially transcendental, supernatural, hyper-historical. The doctrine of the Descent he calls a piece of dead wood from the tree of Christian doctrine. The result of his own

investigations into the subject has been to establish the great probability that the Christian doctrine of the Descent into Hades, together with the imagery in which the future world was presented to the early Christian imagination, was derived neither from a Christian nor a Jewish, nor even a Hellenic source, but from the mystic lore of Dionysus and Orpheus. And however much the doctrine was Christianised, it never wholly shook off, especially among the unlearned, a certain barbarism which belonged to its origin. In the concluding sentence of his article Professor Gardner protests against the drawing of a hard and fast line between the study of primitive religion and the study of the Christian origins. This, he says, has a disastrous effect upon both, and tends to cast obscurity upon much which a sound historical sense would value more as it was seen in fuller light, or condemn with wider judgment.

'Religion and the State', by Dr. John Clifford, is a very able statement of the case for the separation of the Church and the State in Great Britain. While admitting that recent years have witnessed a marvellous revival in the Anglican Church, he says that Churchmen themselves are conscious that the Church is in urgent need of many radical and far-reaching reforms, and that she has mournfully failed to keep pace with the development of the general life of the British people. Within the last forty years, says Dr. Clifford, a new conception of the State has arisen, and with this there is growing up a fresh interpretation of religion. It is becoming more clearly recognised that religion is a matter, not of rules and forms, but of spirit and truth, not of the terminology of doctrines and the accuracy of symbols, but of habits of mind towards justice, towards men, and towards God. The religion of the new era has no definite creed, but it is decidedly Christian, and the change of thought which it betokens is by Dr. Clifford connected with the re-discovery of the teaching of Jesus concerning the Kingdom of God and of the relation which that kingdom bears to Christian societies or churches. As regards the results of the change that is taking place in the thoughts of men about religion and the State Dr. Clifford takes a very optimistic view of the situation. The State, he says, is not losing its character as intrinsically a religious organism, but it is reconstructing, multiplying, and perfecting the various instruments through which the religious forces of the nation may co-operate in the most effective manner for the intellectual and spiritual education of the whole of the people. He regards many of the most important legislative acts of the past twenty or thirty years as essentially acts of religion, and as owing their origin to a lofty religious ideal, a genuinely religious spirit. Comparing the England of 1825 with the England of 1895, he says the difference of idea and ideal, of policy and spirit in the two cases, is fundamental.

"It is the difference between plutocratic selfishness and democratic altruism in the administration of our national life; between a nation fashioned on the lines of a peddling and mischievous parochialism, and one based on unity, justice, and brotherhood; between a treatment of labour that makes mainly for the gains of a few, and one that yields a just advantage to the toilers as well as to the nation as a whole; between a sordid, squalid, insanitary hovel, and a healthy, wholesome human dwelling; between amusements that are deathtraps provided at the bidding of remorseless greed, and amusements that do not degrade as they please and corrupt as they charm; between indifference to the lot of the weak, the poor, the unfortunate, and the suffering, and a wise and humane consideration for the least fortunate citizens of the commonwealth; between an expensive neglect of the ignorant and the young, and an effective and truly national system of education."

In Dr. Clifford's opinion Arnold's ideal for the English Church has been accepted and adopted as the working ideal of the British State. All this time there has been a gradual detachment of the Anglican Church from the life of the people, so that as a matter of national consciousness the Church is already separated from the State. The Anglican Church is now

but one of the organs through which the Kingdom of God is brought to the heart and conscience of the people. Dr. Clifford therefore pleads for its separation from the State, and points out some of the benefits to be gained from such an act of ecclesiastical reconstruction. His article is certainly well worthy of perusal.

The other articles in the number are 'The County Council and the Music Halls', by Mr. William Archer; 'The Referendum in Switzerland', by Numa Droz; 'Emerson, Transcendentalist and Unitarian', by Vernon Lee; 'The Manchester School', by Professor Goldwin Smith; 'The Meaning and Measure of Unemployment', by Mr. John A. Hobson; 'Experiences of an Anglican Catholic', and 'The English Failure in Egypt', by a Cairene.

The first place in *The Nineteenth Century* for March is given to an article by Mr. William Laird Clowes entitled 'The Millstone round the Neck of England'. To put it in brief, Mr. Clowes argues for the abandonment of the Mediterranean stations held by Britain. No doubt it is an anomaly for a Power which has no territory on the coasts of the inland sea to hold Gibraltar, Malta, and Cyprus, while at the same time the occupation of these strategic points tends to drag Britain into the quarrels of Central Europe; but we think it would require a stronger case than Mr. Clowes has made out to justify Britain in withdrawing from positions two of which at any rate she has now held for so long a time. It is right, however, to point out that Mr. Clowes is no sentimental politician. He urges his view out of regard for imperial interests. If Britain is to withdraw her forces from the Mediterranean she must have the power and be ready at any moment to seal at both ends the land-locked sea. Mr. Clowes accordingly would strengthen the British position at the entrance to the straits of Gibraltar by seizing Tangier, which would become the head-quarters of the 'Atlantic Squadron', while the occupation of Perim and Cape Bab-el-Mandeb in force would effectually prevent the egress of hostile ships from the eastern end of the Mediterranean into the Indian Ocean. The Suez Canal, Mr. Clowes reminds us, is 'a ditch', a ditch, too, which does not belong to Britain and which may be blocked with the greatest ease. The true route between East and West is by the Cape,—only Britain must make sure that no other Power in time of war will be able to take the short cut by the Canal if she is herself deprived of this advantage.

Mr. T. E. Kebbel, it is refreshing to find, does not despair of the British democracy. All portents to the contrary, he believes in or at any rate has hope of 'The Good Sense of the English People'.

Can you read a man's character from his handwriting? Mr. J. H. Schooling seems convinced that such a thing is possible, and in his article on 'Written Gesture' he claims to furnish the key to the mystery. "While," he says, "it is foolishly assertive to say that a hard and fast connection exists between this peculiarity in handwriting and that trait of character, it is quite permissible to regard handwriting as a series of gestures which do bear a true relation to various mental conditions, and which may be brought into line with many other peculiarities of physical movement that common experience has taught all of us in varying degree to be expressive of individual character." In his examination of 'written gesture' Mr. Schooling has, we think, omitted two very important considerations. One is that there is a fashion or certain convention in writing which is by no means permanent or universal: the other is the place which training and experience in the use of the pen occupy. Some of our readers would perhaps be surprised to be told that the absence of dots to their *i*'s and bars to their *t*'s probably exhibits on their part a want of politeness and courtesy!

The development of the newspaper press is one of the marvels of the century. Mr. Michael MacDonagh writes an interesting account of 'A Night in the Reporters' Gallery' in the House of Commons. It requires magnificent organisation to secure that a verbatim report of a great debate should be taken down, and

Mr. MacDonagh shows how the thing is managed. The reporters in the House enjoy since 1880 so many advantages at Westminster that their lot seems almost an enviable one.

Professor Huxley closes this number with a first instalment of his examination of Mr. Balfour's book, *The Foundations of Belief*. Mr. Huxley can always write smartly; but it is captious of him to be always quarrelling with people about the definition of Agnosticism. The issue between him and those whom he regards as his opponents is a clear enough one, and we fail to see why it should be necessary to obscure it with a cloud of words. Accuracy in the use of terms in any controversy is a matter of first moment, but an undue insistence on it ends in pedantry and egotism, in short in a logomachy.

In the *Fortnightly Review* Professor Wallace continues his criticism of recent attempts to reject Darwinism. In this number he analyses Mr. Galton's theory of organic stability, as an essential to the success of discontinuous variations. He distinguishes between specific and non-specific or developmental characters, the latter of which, because they are due to the "laws which determine the growth and development of the organism," are rarely confined to specific species. It is on these non-specific characters, Mr. Wallace insists, that Mr. Galton has based his theory. If so, then the conclusion is obvious, *viz.*, that they are subordinate to natural selection, because they are characters which arise in the organism in its growth, whereas the organism is constituted, is made, the entity on which these qualities are superimposed, by the process of natural selection. It is, however, still open to followers of Weismann to reply that these entities are themselves stable and continuous.

Mr. H. D. Traill writes an appreciative account of the two chief modern poets—William Watson and John Davidson. He points out that, while both are possessed of the poetic instinct, they differ entirely both in their art and in their imagination. Mr. Watson is an acknowledged master of poetic form, and its presence in him is not more marked than its absence in Mr. Davidson. The mood of the former is described as the Miltonic or meditative, while Mr. Davidson inherits the fire that inspired Shelley, Keats, and Tennyson. Mr. Davidson, too, has shown a tendency occasionally to employ his powers on subjects which are scarcely poetical. Mr. Traill is of the opinion that Mr. Watson's position is permanently made whereas Mr. Davidson is still in process of reaching what may be a very lofty height. One thing seems clear, and most people would probably admit its truth, *viz.*, that the younger English poets bid fair to eclipse the living older ones, so that a future Prime Minister will not experience the difficulty that Mr. Gladstone and Lord Rosebery have had in appointing a Poet Laureate. It would not be surprising to see Mr. Watson raised before very long to this position.

Perhaps the chief article in the *New Review* for March is that by Mr. Spenser Wilkinson on 'The Passing of England'. It gives a pessimistic view of the relations of England with other European Powers, and is more optimistic than most people are in regard to those between France and Germany. The questions involved are really diplomatic matters of fact, and without attempting to question the facts of the article there seems to be an entire ignoring of the recent diplomatic achievements of the Prince of Wales in Russia. The writer calls for a national party to arise, but such a party is an absurdity when one reflects that its Queen's speech would be redolent merely of blood and smoke. England has been Jingoistic enough in its past policy without following the extraordinary advice of this article.

Mr. G. W. Steevens contributes an article on Mr. Balfour's Philosophy, which seems to have been written for the purpose of confusing the reader. Surely there is no reason why philosophical articles should be written in jerky interrogations.